

METHODIST REVIEW.

(BIMONTHLY.)

J. W. MENDENHALL, D.D., LL.D., Editor.

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METHODIST REVIEW.

JULY, 1892.

ART. I.—THE DOCTRINE OF SANCTIFICATION PSYCHOLOGICALLY DEVELOPED.

HOLINESS is the demand of the hour. Never was Christianity called upon to prove its claims by its fruits as it is to-day. In this era of realism men ask after results. Applied Christianity is the only Christianity in whose behalf the preacher can gain the attention of a busy age. The preponderant ethical element in a well-rounded doctrine of sanctification ought therefore to make it an attractive theme. With the religion of historical Christianity much fault may be found. But few have the hardihood to criticise the religion of Christ; and the gracious processes of sanctification all tend to produce in their subjects a moral and religious likeness to Jesus.

Why, then, has sanctification become a word of offense to the present generation? It will not suffice to answer that the natural heart is averse to it, for if one does not call it by name he may preach all he will about the subject, and no one's prejudices will be aroused. Nor is the explanation to be found in the failure of its professors to meet the expectations of their observers and critics; for most people believe in religion notwithstanding the imperfections of Christians. Observation shows that the source of opposition is either ignorance or misapprehension. When the doctrine is clearly set forth as taught in the Scriptures, criticism is disarmed, not so much by the authority of God's word as by the reasonableness of the doctrine itself. The peculiarly practical nature of the doctrine imposes upon all ministers of the Gospel the duty of clearly compre-

hending it. Yet in what practical domain of Christian doctrine does so much confusion of thought reign as here? Consecration, sanctification, holiness, perfect love, Christian perfection, the second blessing, the higher life, the mind that was in Christ, the image of Christ in the soul, and a variety of other terms, scriptural and unscriptural, each having in reality a definite meaning, and giving expression to some particular phase of the whole work, are used in the most indiscriminate manner, and, with the exception of the first, are generally allowed to be identical in significance. Under such instructions professions are likely to be equally indiscriminate. Listeners feel, rather than perceive, the incongruity. They do not charge hypocrisy, but error, and mentally resolve not to be guilty of a similar mistake. They may be wrong, but if we can prevent such consequences by greater precision in the statement of the doctrine and experience we are bound by the most solemn obligations to do it.*

The subject is much larger than any treatment of it ever given to the world, although it has been the theme of many excellent treatises, the reading of which can but fan the devotional feelings into flame. But all these works are practical rather than critical, and do not propose to do more than to set forth clearly the teachings of Wesley concerning the doctrine. Without exception, too, they give to one single phase and juncture in the process of sanctification so much prominence as to withdraw attention from the wider and all-inclusive work. Probably no one would be more surprised than Wesley himself that his followers have been content with the study he made of the doctrine in the course of his busy life. As a matter of fact he wrote very little upon this subject as compared with the practical importance it holds in his system. Even his "Plain Account" was not written to make the *doctrine* plain, but to make plain that his teaching concerning Christian perfection had been self-consistent from the beginning.† In other words, it is a history of his connection with the doctrine among the Methodists. This accounts for the repetitive character of the

* On the profession of the blessing Wesley has given most sensible advice. *Works*, vol. vi, p. 524.

† See full title of the work and first paragraph, as well as throughout. *Works*, vol. vi, p. 483, ff.

document. But it also accounts for the fact that although it occupies forty-nine pages of his published works the doctrine itself is little developed therein. Wesley's mind was intuitional rather than reflective, and practical rather than philosophical. He reached the truth, but he reached it in bulk rather than in detail. His doctrinal teachings will, we predict, undergo but little modification in the course of the ages. But they are capable of immense elaboration and development. What he stated in general needs to be analyzed, that the contents and implications of his opinions may be made clear. On the subject of sanctification he was especially prolific of undefined suggestion, both as to method and fact. His constant limitation of the terms of Scripture by the facts of psychology was a logical consequence of the emphasis he gave to man's part in salvation; but he never developed the method, nor has any writer acted upon the hint.* The nature and powers of the soul, man, in his environment, the subject of sanctifying grace, must be taken into consideration, and not the will and power of God alone. Divine grace is a power at work upon human character and life. Its reactions upon the human soul, and their modifications by the other forces at work in him and upon him, need careful study. This is, in part, the psychological side of the theme.

Then, too, the scriptural teachings concerning holiness need to be more exhaustively studied. It does not suffice to examine the meaning of a few such words as "holy," "holiness," etc.† Holiness is, indeed, the central doctrine of the Bible; but a center implies a circumference. To exhibit the center alone is inadequate. We want all those Scriptures which lie about the center and shade up into it and illustrate it. Yet how inadequately the subject has been studied from the script-

*Dr. Daniel Steele, in his delightful and helpful book, *Love Enthroned*, has shown some appreciation of the value of psychology to a study of Christian experience. See Chapter XIII, § 2. Bishops Foster and Merrill employ the psychological method incidentally, especially the former in his *Philosophy of Christian Experience*, Lectures VII, VIII. But no one has undertaken to employ it systematically, so far as we know.

† This is the chief defect in Beet's excellent work, *Holiness as Understood by the Writers of the Bible*. The work of Dr. A. Lowrey, *Possibilities of Grace*, is the most complete in this respect, as in many others, with which we have met. We have wished, however, for a more thorough discussion of the passages adduced.

ural stand-point is seen in the fact that when Issel, in 1885, proposed to write his prize essay on "The Idea of Holiness in the New Testament" he could not find a single monograph on the subject. Such an investigation would uncover the wealth of information on this profoundly practical theme which is contained in the parables, the precepts, the biographies, and the history of God's word, and, if critical and unbiased, would correct many false interpretations which have been imposed upon Scripture rather than found in it.

There is in Christian theology a strongly pessimistic element. The dark fact of sin has cast a gloomy shadow over the human heart. Among the first Christians there was no expectation of the conversion of the world prior to the second coming of Christ. Here and there an inspired soul, like Paul, rose to the true ethical conception of Christianity as taught by Christ; but the popular view was that the Holy Spirit wrought in the hearts of believers to produce ecstatic conditions rather than ethical results,* and that when Christ should come he would thus claim his own; but the thought was centered upon the relation to Christ, not upon a moral condition. The character of Christianity as at first popularly conceived was a one-sided, absolute, and abstract supernaturalism.† The Christian was in the world, but he was not of the world. He was to prepare himself for the early coming of Christ. His relations were chiefly with heaven, not with earth. The ethical was relegated to a subordinate position in the life of the Christian. The apostles seized upon this expectation of the second advent of Christ as a motive to holiness. But popularly, salvation meant adoption into the family of God on account of his grace, and consequent entrance into heaven, not freedom from the indwelling and dominion of sin. But while the early Christians, secure of their place in the family of God and looking for the immediate coming of Christ, failed to emphasize the ethical factors of Christianity, yet from the beginning the conflict between the flesh and the Spirit had been perceived. In one form or another we find it in every book of the New Testament, and in the writings of Paul it is very prominent. As the decades multiplied, therefore, the

* Gunkel, *Die Wirkungen des heiligen Geistes*, p. 6, and throughout. Compare also 1 Cor. xii, 31, and context.

† Rothe, *Vorlesungen über Kirchengeschichte*, vol. i, pp. 99-101.

ethical requirements of the Gospel became more clear to Christian thought. Lines were drawn; parties were formed. The more rigorous would make the Church the communion of the holy; the laxer party were content to see in the Church the medium of salvation to its adherents. But the former sentiment found its expression on the one side in asceticism, in which the consciousness of sin was so tremendous that its extirpation was believed to demand little less than self-annihilation, and on the other side in the Augustinian doctrine of sin, which made it so essential an element in the human soul that the mass of the Christian Church has ever since despaired of its eradication in this life. Roman Catholics do not expect the purification of the soul by the power even of divine grace, but only by purgatorial fires. Calvinists generally deny the possibility of the purification of the heart prior to death; while the Methodist bodies, in which alone an optimistic spirit prevails concerning the treatment of sin, think it possible that man may become entirely holy in this life. But even Wesley was so profoundly impressed with the havoc which sin has wrought in the soul that he did not believe in man's complete recovery from it while we were in the body. The freedom from sin of which he speaks is not that of Adam before the fall, nor is it freedom from mistakes which look like sins,* but which he affirms are not sins in the true sense of the word.† Indeed, the deviations from perfect rectitude are so defined as to admit of very great imperfections in the wholly sanctified, provided that they arise from ignorance, infirmity, and defective judgment, and not from a lacking spirit of love to God and man. The only perfection of which Wesley knew any thing was a perfection of love—the loving God with all the heart, soul, mind, and strength, and our neighbor as ourselves. And even this perfection is to Wesley and his followers rather a blessed possibility than a frequent realization.‡

The same pessimistic gloom is apparent in the so-called "New Theology," and has found its most popular expression in recent utterances by Professor Briggs.§ The peculiarity of his

* *Works*, vol. vi, pp. 512, 513.

† *Ibid.*, pp. 500, 501.

‡ *Ibid.*, vol. vi, p. 497. "We grant . . . that many of those who have died in the faith, yea, the greater part of those we have known, were not perfected in love till a little before their death." See also p. 532.

§ Briggs, *Whither?* pp. 146-148.

teaching is not in any supposed progressiveness of sanctification, for both the idea and the term were employed long before he wrote on the subject, but it is in making sanctification progressive after death. Nor would this have produced any opposition had he meant by that sanctification the progress of the soul in positive graces. But the sanctification to which he refers is purification from sin, which he asserts is never complete prior to death. Hence he is obliged to find an intermediate state, not specially for the soul in waiting for the resurrection of the body and the approach of the final judgment, but for further and complete purification. He affirms that the teaching of the Westminster Confession is simply of a gradual sanctification, and that the idea of sudden freedom from sin in the hour of death is contrary to Scripture and to the Confession of Faith of his Church. That it is unscriptural was pointed out long ago by Wesley, Fletcher, and Watson, and has been insisted upon by all Methodist writers ever since. But, on the other hand, Briggs is not so hopeless as his Calvinistic brethren, since he asserts that the time may come when even in this life Christians will be made perfectly free from sin. On this point, then, the only difference between Briggs and Methodist authors is that the latter believe that time to have already come.* His utterances are so brief as to be exceedingly unsatisfactory, and it is difficult to conjecture just what he would say on points left untouched were he to write more at length. But it appears clear that he regards sanctification as the result of gracious influences, for the full effects of which time is necessary. In this insistence upon the time element in complete sanctification Briggs is not alone. We have seen that Professor Beet coincides with his view, in this respect, only that he is more extreme. Bishop Merrill asserts with great emphasis that Chris-

* The only exception we have met is Joseph Agar Beet, who, in his *Holiness as Understood by the Writers of the Bible*, pp. 69, 70, says he finds nowhere in the Bible "reason to believe that they (the forces of evil) may now by our faith or at any future time in our lives be entirely annihilated. . . . In these senses, then, Christian purity admits of infinite growth. For I can find no limit in the Bible of a degree of spiritual life in which increasing light will not reveal in us elements of evil unseen before, and I cannot conceive of such. Consequently Christian purity admits of no finality." That such utterances have passed unchallenged is a proof of the freedom of thought allowed in Methodism, and an illustration of the fact that the spirit rather than the doctrine in Professor Briggs is offensive.

tian perfection requires not merely time, but "persistent struggles with self and the world." * And there is probably no thoughtful writer who would not hold to the necessity of the lapse of time for purification from sin and the development of the positive graces of the Spirit.† Much depends upon the definition of sin; but the combined results of a comprehensive study of God's word, and observation of the operations of grace in the soul, must make us cautious in asserting that we can be made entirely free from sin in this life.

The difficulty which thinkers experience in reconciling their ideas of heaven with the facts of daily observation and the teachings of the creeds is the source of all the confusion on this portion of the subject. Heaven is represented in the Bible as a place of absolute freedom from sin. Nothing can enter that holy place which loveth or maketh a lie. There is there no sickness, sorrow, pain, or death. Not only the sin but the evils of this world are excluded from that blessed abode. But many of these evils arise directly from the very mistakes and imperfections which are allowed to be perfectly consistent with entire sanctification. The portrait we are accustomed to paint in imagination when we think of Adam and Eve prior to their fall represents to our minds exactly the type of human being fitted for the heaven described in the Bible. Yet we are taught, and experience leads us to believe, that such a state of perfection as that of our first parents unfallen can never be attained in this life, whether as to quality or degree. We must believe with Wesley that Adam "was created free from any defect either in his understanding or his affections." ‡ He was therefore free from the mistakes of judgment and other imperfections which are supposed to be consistent with perfect love. After the fall, and as a result of the same, Adam, or at least Adam's posterity, was deprived of those perfect powers. Is sin, then, narrower than the effects of the fall, or are sin and those defects commensurate? If one makes himself responsible for his sinful propensities by using them for his own gratification after reach-

* *Aspects of Christian Experience*, p. 244. It should be observed, however, that Bishop Merrill holds sanctification in the sense of purification to be instantaneously possible. P. 245.

† Wesley holds sanctification to be both gradual and instantaneous, not gradual or instantaneous. *Works*, vol. vi, pp. 518, 532.

‡ *Works*, vol. vi, p. 512.

ing the age of voluntary choice, does he not in so far sanction Adam's transgression by the same act, and make himself responsible for all the effects of the fall, so far as they exist in him? Is it not a mistake to speak of perfection as limited to the intention or will, the only place where love in action can make itself felt? Are not the entire effects of the fall the works of the devil, which Christ came to destroy? Is it not true that when we think of one as meet for the inheritance of the saints in light we think of one thus completely restored? Can one be said to have "put on the new man, which after God is created in righteousness and true holiness,"* until he is thus restored? Is not the image of Christ to which we are to be conformed something more than the conformation of our volitional intent to his? Are we recovered from the effects of the fall until we are so thoroughly instructed in the divine will that our judgment as to that will is no longer errant? These are troublesome questions, but it is time they were answered. If we could believe in a heaven in which unrighteousness can dwell they could all be set aside. But our doctrine of heaven is one of the determining factors in the definition of sin and holiness. The breadth of the effects of the fall is another. If sin is to be limited, with Wesley, to conscious violation of a perfect law,† or, which is essentially the same, located exclusively in the will, as is so commonly done,‡ then it is not commensurate with the moral effects of the fall.

So much, then, from the stand-point of theology and the Bible. What now does psychology teach us with regard to sin? When a soul sins voluntarily what faculties are called into exercise—the will and the affections only, or the intelligence also? When it is said that all sin has its seat in the will, it must be meant that this will is intelligent. That we sometimes put forth volition without consciousness no one will dispute. But such a volition would not, according to the current teaching, entail guilt. But suppose the volition to be conscious while the mind is uninstructed as to the relation of the act or purpose to a perfect moral law, or the will of God, the person willing would be as excusable as though his act were done unconsciously. In

* Eph. iv, 24.

† Works, vol. vi, p. 501.

‡ Luthardt, *Saving Truths of Christianity*, p. 55; Foster, *Christian Purity*, p. 77; *Philosophy of Christian Experience*, p. 59.

neither case would there be any intentional or known violation of the perfect law. It would seem, then, that it is intelligence rather than volition which is essential to an act of sin in the current view. Certain it is that there is no sense of guilt except where the significance of the act is known. But is it therefore not sin because it was the result of a mistaken moral judgment? Is there no sin except where there is a consciousness of sin? The significance of such a proposition forbids its acceptance. What is it that enters into such an erroneous moral judgment? Is it a mere weighing of facts? A true psychology must negative this question. The weight of a moral fact to any individual is determined by the delicacy of his conscience. The judgment is colored by the character. The intellect cannot act independently of the affections. The bias of the soul affects every moral opinion. And that bias may be inherited and inborn, or it may be the result of incidents in our life experience. But, however it originates, it is a factor in the determination of our judgments. This subtle influence lies so deep that it is seldom discovered by the individual. It produces the secret faults of which the psalmist speaks,* although they are patent to the eyes of all else. Since the bias of no two souls is exactly alike the totality of the moral judgments of no two reflecting persons is alike. And it often occurs that what one sincerely condemns another approves. Both may be actuated by a loving intention toward God and toward man. But while the act of A. appears sin to B., to himself it appears highly meritorious, or at least innocent. Both cannot be right. But if sin is located in the will, then each individually becomes a law unto himself. And the current teaching has led to just this result. Men plead their sincerity in extenuation for their wrong deeds, and are perfectly honest. The defect has been in laying the whole stress upon the intention. Christians talk about loving God with all their heart, soul, mind, and strength. But how few love him with all their mind—that is, apply their minds to the ascertainment of his will in all the relations of life!

If God could deal with man as he can with inanimate and unintelligent creatures he would doubtless make short work of these imperfections. But since his plan of salvation includes man's co-operation, his way is hedged about until man finds out

* Psalm xix, 12.

and becomes what he should be. Is it not high time to emphasize the fact that intelligence is concerned in Christian conduct? Surely we are responsible for the application of our powers of reflection to our deportment. The constant comparison of our judgments with the word of God is a duty. I have no right to content myself with saying that I am actuated by a spirit of love. Love is indeed the fulfilling of the law: but it is not a blind love. It is an intelligent, studious consideration of the law with a view to fulfilling it. It is mockery to speak of love as the fulfilling of the law when it does not even impel us to the examination of that law, and of our conduct to see how it fails to come up to its requirements. And if this is true of conduct it is true also of the soul, which lies back of conduct, and from which conduct springs. Christian conduct ought to be the expression of the principles and impulses of the heart under the presidency of the intelligence. The intelligence looks on the one side toward the standard set up in the Bible, and especially as revealed in Jesus Christ, and on the other toward the principles and impulses within. According as the latter lead to the realization of the former it may approve. But thus it appears that the intelligence sits in judgment upon these principles and impulses to discover their nature and tendency, and the causes which made them and keep them as they are. Introspection is indeed a difficult exercise. Few are capable of employing it with perfect skill. And it is not here intimated that the results would in all cases be perfect. But it is affirmed that this is a much-neglected function of the mind, leading to numberless avoidable errors and occasions for reproach against the good name of those who profess to be made perfect in love. And it is also insisted that the function of truth in sanctification as it appears in psychology is taught in Scripture in those passages where Christ speaks of our sanctification and purification through the truth.* In a very important sense we can only be pure to the extent of our ideals of purity. Think of a man giving every evidence of being wholly sanctified except that he is not dead to avarice—a sin to which almost all its victims remain forever blind. Think of wholly sanctified people being so uncharitable in their utterances as to show that their zeal has turned them, unconsciously to themselves, into bigots.

* See John xv, 3; xvii, 17.

Of their sincerity none who know them can doubt. Yet what hope is there of their being purified from these sins until they are brought to see that they *are* sins, and not virtues? So far as their consciences are concerned they are indeed pure, and the destruction within them of those things which appeared sinful is so conscious an experience that they can sincerely make profession of entire heart purity; but their consciousness should not be the measure of purity even for themselves. Rather, as Wesley advises, should we profess to *feel*—that is, to be conscious of—no remaining sin. A profound truth underlies the exclamation of the psalmist when he says, “Who can understand his errors!” If these things were understood and taught harsh judgments of professors of this grace would cease with all sincere people.

The same line of argument holds good when we turn to that other great factor of holiness, namely, consecration. So far as the intention is concerned sincere consecration is always entire, but so far as reality is concerned it is only entire when the full compass of that act is comprehended by the mind. The penitent sinner makes an entire consecration so far as he knows. Did he wittingly reserve one item he could never receive the blessing of God in regeneration. But his idea of consecration, as his idea of the significance of the Christian life, may be and generally is very imperfect. In proportion, however, to the estimate which he sets upon the grace received in conversion is he likely for the time to be blinded to the imperfection of his consecration. But in the battle of life he tries his new-found strength and measures his religious principles with the temptations which beset him. It is in the daily application of his Christianity that he discovers the imperfections clinging to him. The doctrine that sin remains in believers is supported by the necessary processes of mental action. It is psychologically impossible that it should be otherwise, although it is extremely unlikely that it is God's choice that it should be so. But those who argue from the holy character of God that he would not do an imperfect work of cleansing have simply overlooked God's method with souls. Better, as man is constituted, is an imperfect work of grace with our concurrence than a perfect one without it. Until any state of grace is comprehended by the intelligence and becomes the

glad choice of the affections it forms no part of the character. It is a thing extraneous to us. But these facts point inevitably to the conclusion that sooner or later a second blessing will become a necessity to the earnest soul. Prior to conversion there has generally been but little study of the word of God with reference either to our own moral condition or the possibilities of grace. It is a fact, too, that the mind's education in spiritual things is gradual. It opens to the truth by a series of steps whose order cannot be altered.

It is a law of the mind that the Bible must be accepted by the intellect as authority in religion and morals before it can produce any effects. It is equally an invariable law of mental action that the soul can have no desire for salvation without a sense of sin. And it is also a fact inherent partly in the nature of conscience, partly in the influence of the Spirit upon the soul, that the sinner's mind can at first see nothing in the Bible but its threatenings. In psychology, as well as in the religious dispensations, law comes before gospel. This perfect adaptation of the Bible to the spiritual nature of man in its various stages is an overlooked argument in favor of a supernaturally wise authorship of the book as a whole. When the law has fulfilled its end the sinner can feel the force of the promises, and not till then. After alternating for a time between hope and fear he accepts the promises, and feels that he is no longer an alien, but a child. What has, psychologically considered, taken place? He fears to sin lest he come again into condemnation. He chooses righteousness because thus he has peace with himself and God. He gratefully loves God for granting him pardon. His will is changed from his purpose to please himself to that of pleasing God. In this high and important sense he has a new heart. His affections are, at least in part, renewed. His will has been won. All else is but a question of time. It will be seen that in the attempt to trace the psychological elements in conversion a prominent place is given to penitence and repentance. They are not regeneration. Yet the exclusively doctrinal method of treating regeneration separates them too widely from it. In insisting too strongly on a literalization of the figure of the new birth their significance to the result is lost from sight. Logically they are distinct from regeneration. But are they not a part of the process? All admit that they

are necessary to it. But are they not included in it? It would seem that according to the laws of the mind there can be no other way of bringing about the results of regeneration than by them. Hence in proportion to their strength and intelligence are the joy and permanence of the result. But if these condition the result as to its quality and degree we can see that the principal elements of regeneration are those described above.

The regenerate soul now starts out on his heavenward way. The Bible becomes his standard of life. What it forbids he avoids; what it commands he does. At least such is his intention. But as he studies the book he finds the standard higher than he had anticipated. Gradually he discovers that he is not measuring up to his own rising standard. His light is increasing. His purpose to perform all the law of God never falters. But his will and his performances do not coincide. He finds himself weak in execution. As the will to do a given amount of work is sometimes not supported by the mental or bodily powers and thus the purpose fails, so the will to be all the Lord's is not supported by the other powers of the soul. In most cases opposition is found in some of the affections. Gradually he discovers that there are powers of the soul which are untouched, or at least uncontrolled, by the Spirit of God. It is a state of things of which he had no conception prior to conversion. Hence he did not really consecrate these powers to God. Now that he finds unconsecrated abilities within himself he determines to make a new and entire consecration. In his spiritual education he has come to a crisis. It is as real and sharp as that which preceded conversion. But it pertains now to his inner nature; formerly to his outer life. The struggle now is to subdue the principles within him which war against the purpose of his will and hinder its execution. Consecration means far more now than it did at first. Then he could execute his will. Now he may will to consecrate; but this time something more than his will is involved. Hence there occurs in him a state of mind very similar to that described in the seventh chapter of Romans. That famous passage may not—indeed we are certain that it does not—describe the converted state. Yet equally certain is it that it comes, if at all, subsequent to, and not prior to, conversion. Psychologically such an experience is impossible to any penitent unless he be a peni-

tent backslider. But it is an experience which more or less completely corresponds to that through which every one passes prior to receiving the so-called second blessing.

When now God's grace resolves this discord in the soul and sets it in harmony with itself what is it that takes place? The question is not as to the method of God's influence upon the heart. Let us adhere to the less attractive side of the theme, and try to ascertain in what condition his work leaves the soul. The question is twofold; it is one both of nature and degree. First, then, as to the nature of the result accomplished. If we were to answer in the usual way we should employ certain passages of Scripture which to our mind have a definite meaning, but which might not convey the same or any meaning to the reader. We prefer, therefore, to define in terms of psychology. What was this state of the soul from which the believer has been delivered? The Scriptures employ various figures of speech to describe it, as corruption, roots of bitterness, etc. Taking these figures literally, some have thought that the soul is essentially corrupt, or have thought of it as a plot of ground in which the springing weeds kill out the good seed. The former is so frequently employed in Scripture with its correlative figure of washing, cleansing, and the like, that one hesitates even to intimate that the reality does not correspond wholly to what is implied. Yet we are inclined to think that Bishop Foster is right in asserting that the essence of the soul is not, and cannot be, corrupt.* The other figure mentioned is also frequently employed. The results of such a state are called fruit; and those of the opposite state are called fruit of the Spirit. Hence the idea of eradication, and the disputes as to the possibility of the same. That these various scriptural figures are well adapted to represent certain features of the sinful nature in man will not be questioned. But that they represent mere phases of sin will be plain as soon as we undertake to reconcile them with one another. The nature of sin cannot be at once corruption, a root, an old man of sin, etc. There must be something lying back of all these manifestations. But what is that something? Difficult indeed is it to answer. But the suggestion so ably stated by Bishop Foster,† that it is discord, disharmony of the powers, seems to be the most rational expla-

* *Christian Purity*, p. 340.

† *Ibid.*, p. 124.

nation. When we think of perfect beings we must think of them as being in harmony with God, their surroundings, and themselves. When the harmony between God and our first parents was broken it disordered the perfect human nature. Those affections which look Godward were thrown into an abnormal relation. The self-centering affections acquired an undue preponderance. Man's relations both to God and to the world must henceforth be different. Our first parents had cursed the world by their fall. A perfect world could not be maintained if tenanted by an imperfect man. Thus man's disordered state led to disorder in the world in which we live, and hence "the whole creation groaneth and travaileth in pain together until now." But man's sin was not originally one of volition. Rather was it one of unbelief. The verity of God's word was doubted. So that in the very first instance sin had to do with the intelligence. Instead of trusting, our first parents distrusted, God. Besides, they preferred their own opinion to that of God. Self-confidence was thus developed as against confidence in God. Without any thought of corruption, therefore, the nature of the fall can be explained. The affections, the powers of the soul, were disarranged. Their perfect harmony was destroyed. Instead of perfect balance, some began to preponderate. According to the laws of heredity this disorder was sure to be propagated. Adam's descendants were far more likely than he had been to commit voluntary sin, since their nature was imperfect. Thus the disorder would grow and spread from generation to generation. But the nature of sin remains the same. It is a disorder in the powers of the soul. All the phenomena of sin can be better explained in this way than in any other. The restoration, therefore, corresponding to the nature of the fall, consists in bringing back these powers to perfect harmony with each other. And Fletcher's definition* of Christian perfection as "a spiritual constellation" made up of a number of perfect graces acting in perfect harmony is psychologically, as well as doctrinally, correct. We have not here space to show how the direct agency of the Spirit tends to produce this very harmony.

The next question is as to the degree in which this is accomplished in the "second blessing." But if it be true that our

* *Christian Perfection*, pp. 9, 10.

salvation from sin progresses with the growth of our ideals,* then it follows that there is no fixed and definite standard, no one line which all must cross alike in order to the experience of perfect love. Since perfect love is consistent with many mistakes and imperfections, and since these are not identical in any two individuals, there is no absolute standard. The ideal of one may be far higher than that of another. The "second blessing" will lift him far higher morally and spiritually than it will the other. And this is exactly what we observe in fact. So far as it appears to the consciousness of both, however, they have passed through almost identical experiences. A religious "experience" is revealed only in consciousness. Both are conscious of hating sin and loving righteousness. Both are conscious of having entirely consecrated themselves to God. Both are conscious of having been set free from the bondage of sin. Both are conscious of a blessedness and purity never before experienced. Both will have perfect confidence toward God as long as they remain in this state. But as soon as the nature of the remaining imperfection is revealed to the mind of one thus saved there is room for a new consecration and a still higher salvation. It is entirely possible that a third crisis might come, and a third blessing of a nature similar to the second be received. But it is more likely that the state of enlightenment in a person who has reached this stage of experience will lead to a gradual discovery of the defects, and separation from them, without a repetition of the sharp and painful struggle which preceded the blessing of perfect love. But for growth in grace subsequent to this experience the recognition of its limitation is a necessity. One who feels that the work is all accomplished can make no progress. And he who progresses will do so by making the Scripture, not his present attainment, nor the sincerity of his intentions, his standard. At first he will, perhaps, fail to discover how he differs from the scriptural measure. But gradually his eyes will be opened, and a step forward and upward will be possible. A defect painful to others long before it appeared as such to himself will be removed. He is going on to perfection.

This emphasis upon the function of the intelligence in man's

* Fletcher, *Christian Perfection*, p. 27, says: "God does not usually remove the plague of indwelling sin till it has been discovered and lamented."

salvation from sin differs somewhat from the philosophy of those who attribute the correction of the life to effects of love, or to the operation of the Spirit in the heart. That love to God does tend to the subjugation of the power of sin no one can for a moment question. Nor can it be doubted that when the love of God is shed abroad in the heart we see divine things as we never saw them before. Love is light as well as power. But love is not intended to take the place of the intelligence in man. It does not work mechanically upon the soul, but in conjunction with the intellect. In so far as love is an impulse to do right it is effective. But it still remains a question what is right. And this is a question which love is not competent to answer. The same holds true with reference to the work of the Spirit in the soul. The Spirit differs from love in that he is not only a power but is intelligent. Yet the intelligent Spirit does not supplant the intelligence in man. We may well believe that he suggests duty to the mind and reveals defects to our consciousness. But even in this respect his appeal is to the intelligence. For so far as desire and purpose are concerned the wholly consecrated Christian needs no appeal. His intention is fixed to be holy and to avoid all sin. His only need is light on the pathway and strength to carry out his purposes. Did the Spirit give only power there would be no progress. But he gives light also, thus laying man's intelligence under tribute to the supreme good of Christian perfection. To fail of a lively sense of our need of more light is to exhibit a state of contentment with ourselves indicative not of spiritual life but of death.

Many points in the subject must be left untouched. But if the slightest clew has been given to the solution of this vexed question, whether in theory or in practice, the object of the writer will have been gained. In practice certainly we must take refuge in "Him who is able to do exceeding abundantly above all that we ask or think," whose judgments are unsearchable, and his ways "past finding out."

* *Works*, vol. vi, pp. 512, 513.

Charles W. Rishell.

ART. II.—THEOSOPHY.

AN apology is, perhaps, due to the reader for introducing any notice of the imposture known as Theosophy into this *Review*; but during a recent visit to America I was surprised to find how few, comparatively, had any correct knowledge of either the rise or sudden downfall of theosophy in India; and the effrontery with which its jugglery is still paraded before the public makes it evident that a brief sketch of the rise and collapse of the imposture will not be wholly out of place. Theosophy may claim India as the land of its birth, although it is by no means an Indian product. It was developed in India by strangers, and at present preserves its feeble vitality much more successfully in England and America than among the people who are supposed to have kept it hidden in their own country for long ages past. The rise, and for a brief period the extraordinary success, of the movement will also serve to illustrate the singular credulity of a certain class of professed unbelievers, as well as their disregard for those principles of sacred truth which are supposed to form the foundation of all true religion as well as philosophy.

In the year 1878 two strangers, a lady and gentleman, landed at Bombay and made themselves known, chiefly in native circles, as strangers who had come to India to study more carefully the ancient systems of religion which had been cherished by the forefathers of the present generation. Such a professed object as this could not fail to be popular with the natives of India. Without exception they are proud of the character and achievements of their most remote ancestors, understanding, as they do, that the golden age of India is its most ancient age. Europeans who profess to make a specialty of studying Indian philosophy or the ancient religions of India never fail to flatter and please the mass of the people. These two strangers were Colonel Olcott, who had commanded a regiment of volunteers in the American civil war, and more recently had served on the editorial staff of the *New York Tribune*, and Madame Blavatsky, a native of Russia, but naturalized in America, who, after visiting many countries, according to her own accounts, had spent some time in New York, where she achieved distinction in spiritist circles and won the confidence of Colonel Olcott,

who, from the first, seems to have been a singularly credulous man. The two strangers in due time began to attract attention from the English officials, as they might naturally have expected in view of their singular appearance and professed errand in coming to India. At that time there was no little excitement in Indian circles about a possible war with Russia, and the Russian name and avowed Russian nationality of Madame Blavatsky at once attracted attention, and for some time the couple were actually subjected to police espionage wherever they went, until at length they succeeded in satisfying the public that they were in India without any political motive. In due time the strange couple began to move about over the country, giving lectures, interviewing influential natives, avowing an active sympathy with them as a subject people, and professing the most ardent admiration for their ancient faith. From time to time evidences of hostility to Christianity, and especially to Christian missionaries, would be noticed, though these attracted little attention. Slowly but steadily, however, a change passed over the two strangers, who became less and less students and more and more apostles to the people. They affiliated with spiritists, and with all that class of people in India who were known to take an interest in what has since been called "Occult Science." Madame Blavatsky, who from the first was the leader in all public movements, in due time began to develop unusual powers, not only as a medium but in some respects in ways which differed from the ordinary manipulations of conventional mediums.

Two years were thus passed, and the Indian public had become familiar with the names of the two visitors, but as yet they had secured no footing whatever in European society. Madame Blavatsky, however, was equal to the emergency, and at once resolved by a bold stroke to gain both the public eye and the public ear. She secured an acquaintance with a few leading men, including Mr. A. P. Sinnett, editor of the *Pioneer*, a daily paper published at Allahabad, and then as now the leading English newspaper of India. This gentleman was well known, wherever known at all, as an outspoken disbeliever in Christianity, and a persistent if not bitter critic of missionaries and their work. He had spent some time on the coast of China in editorial work, and had there imbibed not only his hostility

toward missionaries, but a marked dislike for Americans and all that concerned them. His feelings found ample expression in the columns of his paper. Another prominent gentleman whose friendship was secured was Mr. A. O. Hume, "son of the late Joseph Hume, M. P.," as Mr. Sinnett carefully styles him in his *Occult World*. Mr. Hume was at that time one of the secretaries to the government of India, and possessed a wide influence both in English and native society. A half dozen others, all like these gentlemen, however, known as persons of skeptical views if not avowed disbelievers in Christianity, were quickly drawn together and their confidence secured by the crafty, but exceedingly able, Russian lady. Step by step she rose in their confidence, using the most consummate skill in her advances, until at length they one and all learned to believe in all her pretensions without a shadow of hesitation. The first proofs which she gave of supernatural power were simple enough, and differed in no wise from such tricks as popular jugglers can exhibit anywhere in the world at the present day. Mr. Sinnett was first of all overwhelmed with admiration and astonishment because a few roses were dropped, as it seemed to him, from the air in the midst of a little circle in which he was conversing, Madame Blavatsky being one of the company. Other little tricks of the same kind were played, until on one eventful day at Simla, the summer capital of India, a small party composed of converts and believers in the madame's supernatural powers were out for a picnic. There were six persons in the party. By what seemed to them a mere chance a seventh person joined them as they were about starting, and when they reached the place where they were to have their breakfast it was remarked that they had only six cups for their coffee and the seventh person must go without. Thereupon, after a little parleying, Madame Blavatsky told them that if they would dig in a certain place which she marked out they would find something. Two gentlemen eagerly obeyed her directions, and after digging through the roots of trees and weeds they came upon a cup and saucer of the same pattern as the other six. It is needless to say that all present were overwhelmed with astonishment, and the only one among them in whose mind any doubt lingered at once resolved to become a member of the Theosophical Society. He wished to have the ceremony per-

formed on the spot, but a diploma was necessary, whereupon the madame told them where they would find one, and this also was supposed to have come to the spot miraculously. Mr. Sinnett without hesitation proceeded to spread the whole story out in the columns of his newspaper, and it is needless to say that all India was at once filled with controversy about the alleged miracle.

Meanwhile other wonders followed. At an evening dinner party Madame Blavatsky asked the hostess if there was any lost article in the world which she specially wished, and after a few questions and answers the hostess stated that there was a family brooch which had been lost some little time before, of great value to her and of no great value to others, and which she dearly prized. The madame assured her, after a little time, that it would be found, and leading the party into the garden told them to search in a certain flower-bed, where they would find it among the flowers. Sure enough, the brooch was found, attached to a small piece of folded Thibetan paper. This great wonder was also published in the columns of the *Pioneer*. And now the wonders followed one another in rapid succession. Of course, the unbelieving public refused to accept the statements made by the credulous few, but it seemed amply sufficient to Mr. Sinnett and his friends to point out that no one could explain how these things could transpire, unless they were done in the very way which the madame affirmed. It may easily be imagined that the object which the very clever old lady had in view from the first was soon attained. She became, in some respects, the most famous woman in India. Europeans and natives were alike talking about her and her wonderful gifts, and it was no longer a question as to whether she would get a hearing in any city or town to which she might wish to go.

Meanwhile it became necessary to have something more than mere miracles, or wonders, or juggler's tricks to show, and so the time soon came for imparting the priceless knowledge of which the colonel and madame had assured the public they were possessed. They did not themselves profess to be inspired, but began to speak in vague language about a brotherhood of ancient saints which existed among the snows of Thibet. The madame taught that men and women, by a course of rigid asceticism, and by the use of occult methods known only to the initiated, could

attain to a semi-spiritual state in which, like the apostle Paul, they might at times be in the body and at times out of it. They could also attain to such a state that they would not die, and hence they assured their very credulous disciples that they were in constant communication with those mysterious brothers called Mahatmas, who had lived visibly in the world hundreds of years before. Mr. Sinnett, probably encouraged by hints from Madame Blavatsky, began to be extremely anxious to be put in communication with some of these ancient saints, and after a time he was assured that he would receive a communication from one of them. Sure enough, he found a letter lying upon his writing-desk one day, and opening it found it had been written by a Mahatma who signed himself Koot Hoomi Lal Singh, and the credulous recipient at once accepted it as genuine. Every word of it had doubtless been written by Madame Blavatsky. Letter followed letter, some of the epistles being made to drop from ceilings or apparently out of the still air, but most of them were simply laid upon his desk. Beyond a doubt in this way the germ of what Mr. Sinnett subsequently called "Esoteric Buddhism" was imparted to him, and, no matter what he may affirm to the contrary, the real author of his somewhat famous doctrines and theories was the redoubtable Madame Blavatsky. It is no longer a secret that she was so regarded by some of the prominent members of the society in India at the time the book was issued.

Some of these strange epistles were published in the columns of Mr. Sinnett's paper, and soon began to attract careful scrutiny. In one of them it was noticed that the orthography was according to the standard of Noah Webster; and hence it was quickly suggested that the writer was either an American or one who had become familiar with English writing according to the American standard. This, however, did not shake the confidence of Mr. Sinnett. Other epistles were published in a periodical established by Madame Blavatsky in Bombay, and some of these were again copied into American periodicals. In due course of time an indignant letter was received from an American spiritist pointing out that one of these professed epistles from the Thibetan ghost, or spirit, or saint, or whatever he claimed to be, had been plagiarized word for word, having been delivered by the American writer at a certain time and place which he

specified, and published several years before it appeared in India. Even this, however, did not shake the confidence of the intelligent dupes, who had now staked every thing upon their confidence in Madame Blavatsky. Mr. Hume, it is true, withdrew from the society which had been founded by the two strangers, but still professed a kind of half-hearted confidence in many of Madame Blavatsky's performances.

It will now be asked what kind of persons these two were found to be, after ample opportunity had been afforded for intelligent persons in India to form an acquaintance with them. Madame Blavatsky quickly became well known as a person who had no regard whatever for truth. If an adept in what she called "Occult Science," she was certainly still more of an adept in speaking falsehoods. In fact, she was notorious not only for her many misstatements in private conversation, but for her reckless disregard of truth in published communications to newspapers and other periodicals. She was a woman of violent temper, as some of her own disciples not only well knew but confessed. She was an adept at cards, and an inveterate smoker of cigarettes, a fact which never seemed to strike her credulous disciples, although she taught them that the art in which she had made so much progress could only be mastered by rigid asceticism, a course of life utterly inconsistent with cigarette-smoking. Her past life was, and till her death continued to be, clouded with uncertainty. She affirmed constantly that she had spent seven years among the snows of Thibet studying the principles of what she called theosophy; but parties who knew somewhat of her past career were uncharitable enough to believe that those seven years had been spent in Egypt in a very different capacity, indeed, from that of a student of theosophy. She was, in short, the last person in this world whom a sincere lover of truth would accept as a guide in religion, philosophy, or in any thing else. I am not making these statements on the authority of her enemies alone. One of her most distinguished disciples, in a letter written about the time of the final collapse of her scheme, said of her: "Cross her, and but for the restraints which knowledge, not conscience or remorse, places upon her, she would poison you." The same writer, with a confusion of moral perception which seems incredible, added after a few more sen-

tences: "She has lied and deceived, but she has done so unselfishly!"

As for Colonel Olcott, there has been a charitable willingness on the part of the public to excuse him, on the ground of his extraordinary credulity and simplicity of character; but this is admitting more than the broadest and deepest charity can possibly call for. He is by no means a fool. He is a ready writer, an intelligent man, has read and studied much, and unless he is an idiot is perfectly well aware that the system which he upholds has been founded in fraud and deception, and that it is substantially a gigantic lie as it is presented to the public at the present day. It is impossible to acquit him of willful duplicity on the ground that he is devoid of intelligence, or that he has no power to discriminate between truth and falsehood.

But I am anticipating. For some time after Madame Blavatsky and Colonel Olcott achieved fame at Simla, they rode upon the high places of the earth in India. Wherever they went they were received with the most marked distinction. Vast processions of enthusiastic natives turned out to greet them, and whether among the Hindus of India or the Buddhists of Ceylon they were equally welcome and equally popular. Wonders continued to increase. One of the madame's most favorite tricks was to engage in conversation at a dinner party or some other public place about some subject on which special information was wanted, and while the company were talking on the subject, or soon after, a message would be brought from the telegraph office, having just been received from a place perhaps a thousand miles distant and giving the very information needed. Of course, all present would be astonished. How could a stranger a thousand miles away know that they would be conversing on this particular subject at this particular time? At last the Thibetan brothers began to put in an appearance in person. One and another affirmed that he had seen them, always, however, either on a moonlight night or in a dimly lighted room, with the usual safe-guards which are invariably provided at spiritist exhibitions. Last of all it was determined to build a shrine, and give to theosophy a local habitation and a name. A place called Adyar, in the suburbs of Madras, was chosen for this purpose, and a shrine was built, constructed in such a way as to make it evident almost to a child that it was intended to

deceive. A stranger going to the shrine and wishing a communication from some unseen place was told to write out what he wished to say in a letter and lay it upon a little shelf. Immediately behind this there was a sliding panel which could be removed, and always, after a short delay, the person who had placed the letter was told to go and look, and in place of his own letter he would find a reply. It seems incredible that this clumsy device should impose upon any one, and yet for some time it was carried on successfully.

The reader will ask what the ultimate object of the parties could have been. Men and women work for different objects, and it is not probable that they are actuated by any one single motive. They probably were as fond of fame and power as other people. They also, like other people, had to provide for their personal wants. They founded a society called the Theosophical Society on the basis of the imposture described above, and freely admitted to it all who could be induced to join, but required a payment of ten rupees on the part of every new member. This fee, according to the constitution of the society, was to be given to the "President-Founder," who was Colonel Olcott, and between him and Madame Blavatsky a perfect understanding existed. Colonel Olcott was not called upon to render any account of the fees thus received, and had the people of India joined by thousands and tens of thousands, as was no doubt anticipated, the two adventurers would have become surpassingly rich. Unfortunately for them, however, the people of India were more profuse in their offerings of praise and adulation than of silver coin. Comparatively few of them joined the society, and financially the whole adventure proved a failure.

This movement, which may be said to have begun in 1880, went forward with unabated momentum for nearly four years, but it was impossible that an imposture so bare-faced and shallow could much longer escape public detection and exposure. Soon after Madame Blavatsky arrived in India she sent to Egypt, where she had formerly resided for some time, for a Frenchman named Coulomb and his wife to come and join her. This worthy pair remained with her as faithful confederates till 1884. They were on the most intimate terms with her, and were affectionately known both in correspondence and conversation by the

titles of Marquis and Marquise. In 1884 it was determined to visit England and try the effect of introducing the movement into London society. Accordingly, the colonel and Madame Blavatsky, accompanied by a Bengali young man named Mohini Lal Chatterjee, visited London and attracted no little attention. Mr. Sinnett, who had been obliged to give up his position as editor in India on account of the singular aberrations into which theosophy had led him, was in London at the time, and although no professed miracles and but few wonders of any kind were exhibited by the madame herself, yet enough idle or curious persons could be found to keep the party constantly engaged. Mr. Chatterjee attracted only less attention than Madame Blavatsky herself. He assumed the air of a very sacred person. He was not to be touched by the profane. When introduced to strangers he held his hands behind him and refrained from contaminating them by grasping the hand of a stranger. In London first, and subsequently in Boston, he made a great impression upon a certain class of rather weak people by the manner in which he bore himself, by his long black locks and lustrous dark eyes, and the mysterious air which he assumed when spoken to on religious subjects. In Boston his popularity amounted in some circles almost to a craze. He parted his hair in the middle, and his shining locks fell down on either shoulder; and when he seated himself in a drawing room, and talked platitudes to the idle people, who with eyes and mouth agape listened to his sayings, he was regarded as something more than an ordinary man. Some poor weak creatures even went so far as to say that he reminded them so strikingly of the most familiar picture of our Saviour that they could not but think he bore in some degree the same kind of a character; and yet as a matter of fact his talks were of the most shallow and worthless character. Leading men, such as Bishop Phillips Brooks, Dr. Townsend, and others, were induced to go and hear him, and came away simply disgusted that intelligent people in a city like Boston could be imposed upon by such a charlatan.

In the meantime disaster was impending over the fated cause in India. In the absence of Madame Blavatsky some of the leading theosophists at Adyar deposed Monsieur and Madame Conlomb from the place of authority which they held, and when

an appeal to Madame Blavatsky failed to bring them justice Madame Coulomb waited upon the Rev. George Patterson, Wesleyan missionary in Madras, and voluntarily made over to him a large collection of Madame Blavatsky's private letters. Madame Coulomb stated that she felt it her duty to do so; but whatever other motive may have impelled her to take this step Mr. Patterson felt that it was due to the public to accept the evidence thus voluntarily placed in his hands, and expose an imposture which was doing an immense amount of mischief in India, and which promised to do still more in years to come. After a careful inspection of the letters, most of which were written in French, and after subjecting them to an examination by the best experts to be found in Madras, the letters were translated and published, and in a single day the much-vaunted theosophy founded by Madame Blavatsky and Colonel Olcott collapsed. Not only did the letters expose the parties, but Monsieur Coulomb came forward in person and explained how he had assisted by skillfully preparing little trap-doors, movable panels and screens, and even by arraying himself in robes of gauze in the early twilight hours and personating Koot Hoomi Lal Singh. The excitement in India was very great for a day or two, and some of the theosophist leaders came forward at once in the newspapers with bold threats of legal procedure, but these ended in nothing. Every possible step was taken to goad them into such a course, but in vain. Madame Blavatsky made haste to return to India, and for a time it was hoped that something might occur by which she could be placed in the witness-box and subjected to a cross examination, but this hope was not to be realized. After a short stay, when at last a suit was instituted which might possibly have opened the way for such an examination, she suddenly procured a medical certificate and left India to return no more.

This is in brief the story of the much-vaunted theosophy which many intelligent Americans still are weak enough to believe in. The lectures of Mrs. Besant, the latest and perhaps most distinguished convert which theosophy has had, have helped to revive some little interest in the subject. It need hardly be said that this lady was an avowed atheist before meeting Madame Blavatsky, and her extraordinary conversion to such a system of fraud as theosophy only affords one more illus-

tration of the extreme credulity of many avowed disbelievers in Christianity. It cannot be said that all disbelievers are credulous, but it must be admitted that many of them are peculiarly so. Nearly every one of the leading theosophists of India was known as more or less a disbeliever in Christianity, and yet they all proved themselves ready to accept statements and doctrines which were as absurd as any that could have been promulgated. The trouble with such people is that they have no real regard for truth in the proper sense of the word. They do not distinguish between ordinary facts and religious truth. They do not conceive of truth as a something which must be not only accepted by men but obeyed; and they are as ready to take a person who is notorious for disregard of truth as their guide as one who is absolutely pure and sinless in life and doctrine. Theosophy still lingers in India, but in a moribund state. When poor Madame Blavatsky's death was announced a few months ago a leading Bengali paper published in Calcutta draped its pages in mourning, and in many parts of the country persons can be found who still affect to believe in her sincerity and in the truth of her doctrines. The heart, however, of the movement is gone. Colonel Olcott, after spending some time in Japan, pandering to the prejudices of the Buddhists of that country, and trying as far as possible to repeat his Indian success, has recently, after a brief stay in India and a visit to England, resigned his position as president of the society. Mr. Sinnett still affirms his belief in all that he has published, although no one who has any knowledge of his intelligence and keen power of criticism can be persuaded that he is any longer sincere in his professed adhesion to the imposture.

It only remains to say to those inquirers in America who from time to time express desires to know more about Indian theosophy that it is the most extraordinary imposture of the present century, but that its exposure has been complete and final, and that, so far as India at least is concerned, it has and can have no future.

J. M. Schoburn

ART. III.—WENDELL PHILLIPS.

NEVER in the history of the race have events been more crowded, imposing, and influential than within the compass of the past half-century. Moral forces have changed the face of civilization. Individuals have figured as the exponents of such forces. The twain are identified in popular estimation. Wendell Phillips and the "irrepressible conflict" are inseparable. He was one of its most distinguished captains, the "Admirable Crichton" of social progress, the unique creator of public sentiment. As such he was in closest touch with clergymen, editors, teachers, and statesmen—"a leader of the leaders."

What Wendell Phillips was and said and did is vividly set forth by the Rev. Dr. Carlos Martyn, with pen dipped in his own heart. The biography is worthy of the subject. In outward form of classic mold the great agitator had the proportions of the Greek Apollo. Suppleness and grace in every motion, ruddiness of complexion, sanguino-nervous temperament, and radiancy of aspect commanded attention. Broad-shouldered, deep-chested, with finely poised head, wide and high brow, masterful chin, resolute lips, aquiline nose, piercing blue eyes, and hair of

The golden treasure nature showers down
On those foredoomed to wear Fame's golden crown,

"no nobler physique," it is said, "ever confronted an audience." His patrician air was at once natural and conciliatory. His eloquence was equal to his personal appearance.

To the growth of this bright consummate flower many elements contributed. The Puritan blood was one. This organized and transmitted the mental and moral aptitudes of cultured ancestors, beginning with the Rev. George Phillips, one of the immortal exiles for conscience' sake from England in the year 1630, and one of the earliest advocates in America of the Congregational order and discipline. Home training was another. In Beacon street, Boston, he first saw the light on November 29, 1811. Eighth in a family of nine children, his domestic environment was that of lofty thought and holy living. "Men are what their mothers make them," is an apothegm of the Sage of Concord. Mrs. John Phillips, his mother, was profoundly

religious, solicitous for his moral and bodily welfare, and gifted with the power of compressing ethics within narrowest available limits. "Wendell," she would say, "be good and do good; this is my whole desire for you. Add other things if you may—these are central."

Schooling of the youth by locality, tradition, and public seminary was forceful and scientific. Motley, Appleton, and Sumner were his companions. He loved gymnastics, and excelled as boxer, marksman, fencer, oarsman, and equestrian. At Harvard College he stood near the head of his class. While there, after listening to a sermon from Dr. Lyman Beecher, he devoted himself to God. In the solitude of his room he prayed:

O God, I belong to thee, take what is thine own. I ask this, that whenever a thing be wrong it may have no power of temptation over me: whenever a thing be right, it may take no courage to do it.

Thus the most powerful of all forces, re-enforcing all beneficent influences, added to kindly generous manner and brilliancy of intellect the purity and the sense of obligation to keep himself good and upright for which he was ever remarkable. His Bible was always open on the center-table. Its contents—read, marked, learned, and inwardly digested—prepared its handsome, aristocratic, and idolized student for the Harvard Law School, in which he diligently profited by the instructions of the peerless Judge Story. Coke's affirmance, that "reason is the life of the law; nay, the common law itself is nothing else but reason," deeply impressed him. Blackstone became his familiar. Admission to the bar was prophetic of fame, distinction, opulence, and power. Large and increasing practice justified prediction; but stirring events, undreamed of by the rising lawyer, imparted new direction to his energies and led to issues of which he had not the least forecast.

The radically antagonistic elements of slavery and freedom in actual collision stimulated his development. The zealots—"gentlemen of property and standing," his associates of Beacon Hill—who, on the 21st of October, 1835, mobbed the anti-slavery office in Washington Street, Boston, grossly insulted the noble women therein assembled, and outraged the person of William Lloyd Garrison for exercising the dearest right of liberty—free speech—convinced him that an unpopular minor-

ity had no right which the State would respect, and that law was not worth the parchment on which it was written when opposed to popular prejudice. Slavery was held to be a comprehensive necessity, except by the few who were exposed to the violence of lawless passion. These held it to be wrong *per se*, always, every-where, and under all circumstances. And they were right. The clergy for the most part held it to be wrong in the abstract, but refused to condemn it in the concrete. The minor portion twaddled about Abraham, Moses, and Onesimus in its defense, and ignored the golden rule and the law of love.

Among the lady abolitionists affronted by the Beacon Street mob was Miss Ann Terry Greene, a lady of singular beauty, accomplishments, and heroism, the romantic Jeanne d'Arc to whose call for aid Phillips, like another chivalric Dunois, gallantly responded. Acquaintance ripened into love, and love was consummated in matrimony. "My wife," he remarked, "made an out-and-out abolitionist of me, and she always preceeded me in the adoption of the various causes I have advocated." "Marriage makes or mars the man." It made Wendell Phillips one of the nineteenth century *colossi*. In the spirit of Moses he cast in his lot with the enslaved. Blue-blooded aristocracy declared it to be "suicide—political, professional, and social suicide." Events proved the wisdom of his choice.

Foreign travel—an education in itself—yielded ripest fruits of culture to Wendell and Ann Phillips. Their observation was keen, study exhaustive, experience beneficent. To Europe he went as representative of the New England Antislavery Society, on June 6, 1839, in the spirit of that enthusiasm which the Germans call "*Schwärmerei*," as if its origin were amid a swarm or assembly of people. "Let us," said he, "rather keep to the old Greek definition—the *God within us*—and go hence to work as earnestly as we have *felt* in this crowded convention."

Domesticity was one conspicuous quality of Wendell Phillips. No. 26 Essex Street, a tiny brick house of the English basement pattern, was the haven in which love, peace, cheeriness, and laughter always greeted and enveloped the doughty champion of human rights. There he indulged his taste for practical mechanics, consulted his chronically ailing Egeria, conversed habitually in the language of Molière, commended

Cobbett, the English economist, for insisting that "the seat of civilization is the stomach," and improved on his aphorism by adding thereto, "an easy conscience, and a pillow steeped in poppy juice." Of children, whom they passionately loved, the devoted couple had none of their own, but supplied the lack with those of their friends. Each was to the other in lieu of offspring. Mesmerism was prescribed for the invalid wife, whose pathetically humorous, "So the poor devoted Wendell is caught one hour of his busy day, and seated down to hold my thumbs. I grow sicker every year, Wendell lovelier; I more desponding, he always cheery," reveals his conjugal love and deep respect for womanhood. She was a fitful sleeper, and often roused him a dozen times in the night, and this for more than forty-six years without evoking from him one murmur.

Wendell Phillips clearly saw the distinction between real and nominal Christianity. To him the first was Christianity, the second *Churchianity*. Colleagues, failing to perceive the difference, fell into religious errors. He clung to the old faith. Leaving the communion of his own Church because of its complicity with slave-holders, he did not abandon communion with Christ and the faithful. He felt the need of oneness with the divine Liberator, and on Sundays met with men and women like-minded in private houses to partake, after apostolic example, of the Lord's Supper. The supply of the Spirit of Christ Jesus gave strength for service and for sacrifice. This was the permanent element of his greatness. Faith in Christ was absolute. When dying of *angina pectoris* he quoted the words of Hupfeld, the eminent Semitic scholar and critic:

I find the whole history of humanity before Him [Christ] and after Him points to Him, and finds in Him its center and its solution. His whole conduct, His deeds, His words have a supernatural character, being altogether inexplicable from human relations and human means. I feel that here there is something more than man.

Of a future life he said, "I am as sure of it as I am that there will be a to-morrow." Christ to him was the infallible Teacher and the all-sufficient Saviour.

Heart and soul, energy and resource, were unsparingly devoted to the destruction of intrenched iniquity and the deliverance of the oppressed. His creed was, that "God gives

manhood but one clew to success—equal and exact justice; *that* he guarantees shall be always expediency. Deviate one hair-breadth—plant only the tiniest seed of concession—you know not how ‘many and tall branches of mischief shall grow therefrom.’” Creed was embodied in deed. The true Church, he taught, is always and every-where composed of those who are likeliest and nearest to Christ. In his own heart he set up God’s altar and there worshiped. Ideals and methods were derived from Jesus of Nazareth, “in whom lives the moral earnestness of the world.” “The men who have learned of him most closely—Paul, Luther, Wesley—have marked their own age and molded for good all after-time.”

Such men are unavoidably militant. Where moral suasion fails to induce relinquishment of wrong they logically and rightfully support appeal to physical force. He defended the war for the preservation of the Union because it involved the annihilation of slavery, which to him was abhorrent as piracy and murder. On December 2, 1860, he confronted the fierce sulphureous mob of Boston with imperial courage. His arraignment of their spirit and conduct was terrible, his anathemas blistering and appalling. On February 17, 1862, his persuasive eloquence transformed the rioters into applauding sympathizers. His friends were loyal, his house an arsenal. Had the rioters broken into the latter he quietly declared that he would have shot them, “just as I would shoot a mad dog or a wild bull.” Yet there was nothing of the bull-dog in his demeanor. Careless and buoyant, for three months he ran unhurt a gauntlet of infuriated mobs. Puritan of the Puritans, with clean-cut deep convictions, and intense longing that others should embrace his opinions, he was a born fighter, joyous in the stress of conflict, bent on victory, and that not for the sake of victory, but for the glory of the great Captain under whose banner he fought.

To say that Wendell Phillips fought fairly is to affirm what might be expected from Saxon ancestry and New England culture. He was a minute, thorough, and exhaustive student of history; subjected its day-dreams and loose conjectures, as well as its authentic facts, to patient, critical examination. He was no Carlyle—“a bundle of sour prejudices.” History, in his intellectual crucible, passed through the fiercest fires of criticism,

and yielded its residuum of golden truth with slight and unavoidable admixture of error. These *residua* were skillfully and truthfully employed in all his public addresses.

Law to him was a science, and "the source and seat of human justice." With Froude he agreed that "our human laws are, or should be, but the copies of the eternal laws, so far as we can read them." "The strongest proof of human depravity is the Constitution of the United States," is the alleged *dictum* of one of its supreme court judges. A larger, if not stronger, proof is found in the five to ten thousand volumes of American law literature. But Phillips believed, nevertheless, in the perfectibility of the race. The radical vice of political economy and kindred sciences is their postulate of human goodness. The evils of society, according to them, are due to bad laws and vicious institutions. The fact is that they spring out of the corruption of human nature, and can only be removed and replaced by blessings as that nature is renewed by the concurrent operation of divine grace and free-will. Taught by Henry Cary, the patriarch of political economy, he espoused protectionist theories. His reasons therefor are instructive:

Natural lines, artificial lines, trip up fine theories sadly. If all the world were under one law, and every man raised to the level of the Sermon on the Mount, free trade would be so easy and so charming! But while nations study only how to cripple their enemies—that is, their neighbors—and while each trader strives to cheat his customer and strangle the firm on the other side of the street we must not expect the millennium.

His difficulty was that of every reformer, namely, how to adjust his theories and plans to all the conditions of the case. That Mr. Phillips succeeded in achieving what he did was due mainly to his excellent character. In this lay the secret of his oratorical efficiency. Emerson truthfully said, "There is no eloquence without a man behind it." Strong in every element of power—emotional, imaginative, æsthetic, philosophical, logical, critical, ethical—all were co-ordinated in balanced equality. Will was indomitable, conscience disciplined, the eternal "ought" supreme.

Like Saul, head and shoulders above his brethren, he was uniquely fitted for the leadership of the abolition movement. Unlike the Hebrew monarch, he measured up to the demands

of the occasion, and was equal to his every opportunity. Faneuil Hall was crowded on December 8, 1837. The old "Cradle of Liberty" was to rock once more, and its infant Hercules was the genius of universal emancipation. The murder of the antislavery hero, Rev. Elijah P. Lovejoy, at Alton, Ill., had called the assembly together. Dr. Channing made a brief but impressive address in the introduction of condemnatory resolutions. James Tricothic Austin, the demagogic attorney-general of Massachusetts, and a parishioner of Dr. Channing, defended the murderers, and asserted that a clergyman "mingling in the debates of a popular assembly was marvelously out of place." His myrmidons burned to precipitate a riot; but the riot never broke out. Under the shadow of impending catastrophe Wendell Phillips, "himself an embodied Vesuvius," leaped unbidden upon the lectern and faced the raging multitude. It was the opportunity of a life-time, and was grasped with consummate grace and tact. The cause of free speech, for which Lovejoy died, he insisted, was far higher than that of resistance to taxation without representation, which eventuated in the Revolution. Freedom of the lips is more precious than immunity of the pocket. As for the clergy, freedom to preach preceded freedom to print. The Mayhews and Coopers of 1776 "remembered they were citizens before they were clergymen." Amid a whirlwind of applause Channing's resolutions were carried. They were the first public whisperings of that mighty voice which from the lips of Abraham Lincoln proclaimed "liberty throughout the land to all the inhabitants thereof" in the year of grace 1863.

Phillips's sentiments were antipodal to those of the regnant slave-holders. He believed in the Declaration of Independence. Governor McDuffie, of South Carolina, pointed to slavery as "the corner-stone of the republican edifice;" to the laboring classes, "bleached or unbleached," as "a dangerous element in the body politic;" predicted the reduction of Northern white laborers to virtual slavery within twenty-five years; and clamored for such alteration of law as would punish interference with or discussion of Southern institutions "with death without benefit of clergy." Governors W. L. Marcy, of New York, and Edward Everett, of Massachusetts, servilely recommended their legislatures to make it a penal offense to speak or print

against slavery. The New York Annual Conference of the Methodist Episcopal Church disciplined some of its ablest and godliest members for daring to attend an abolitionist convention. Vulgar villainy denied the humanity of the Negro. Slavery blasphemously desecrated the living temples of the Holy Ghost by degrading them into chattels—chattels that might be insulted, outraged, profaned, killed with impunity. Colorphobia was epidemic. Freedom in black was malodorous in coaches, railroad cars, steamers, and restaurants. Chivalry and doughfacism held their noses in disgust and cried out for its expulsion. Slavery in black had an exotic fragrance. Its perfume in kitchen, dining-room, parlor, boudoir, was simply exquisite. Legal *status* made all the difference. Emancipation, enfranchisement, partly nullified by prejudice, caste spirit, and violence, have not wholly destroyed the distinction.

Abolitionism is now identical with moral heroism. It wears the crown of success, and fashion bows the knee in worship. "Nothing succeeds like success." John Wesley in 1729 is "methodist" with a little *m*; in 1892 *Pontifex Maximus*, with capitals, of the most prosperous and aggressive denomination in the Church of Christ. Abolitionists were "friends of the niggers" in 1837; "saviours of the race" in 1863; "reconstructors of American nationality" in 1865, and may be calendared saints in 2000! The "scum and offscouring of the earth" in Pauline times are the saints and heroes of Christendom to-day! Dull, stupid humanity! One generation kills the prophets and another garnishes their sepulchers!

With full understanding of the situation and of all that it implied, Wendell Phillips accepted position with Garrison as one of the leaders of the "forlorn hope." Slavery, behind its legal and pecuniary intrenchments, squealed with rage and foamed with maledictions. Nothing daunted, Samuel J. May, Whittier, Burleigh, Jackson, Chapman, Loring, Sewall, Child, Follen, Quincy, and many others—besides hosts of Methodist and other ministers—ranged themselves under the abolitionist standard. Noble women not a few hastened to follow their example. Their weapons were "not carnal," but spiritual, and "mighty through God to the pulling down of strongholds." They were distinctively Christian. Moral suasion was the principal one. The assailants believed in ideas, reason, conscience,

but not in bullets and bayonets. Garrison was a non-resistant. Phillips was not. Both proved the practicability of their plans by the system of the great Master. He pleaded immediate repentance; they immediate emancipation. He postulated the sinner's ability to let go of his sins; they the slave-holder's ability to free his slaves.

Appointed general agent of the Massachusetts Antislavery Society in 1839, Wendell Phillips began a course of popular instruction on his chosen theme that converted the commonwealth to his opinion. Enthusiastic and calculating, he seemed to be ubiquitous. Within the decade 1829-1839 nearly two thousand antislavery societies had sprung into existence, fourteen antislavery periodicals had been established, multitudes of newspapers were induced to advocate immediate emancipation or to permit its discussion in their columns, and in one day John Quincy Adams had presented one hundred and seventy-six petitions to Congress praying for the abolishment of slavery in the District of Columbia. Slave-holding ministers and members of the Church waned in acceptability at the North. Many refused to hear the first or to fraternize with the second.

To add to the annoyances of the slave-holders their chattels in ebony began to take to their heels and run away. The north star guided them to some station on the underground railroad, whose conductors granted them free passage to Canada. Faneuil Hall was one of the chief restaurants on the route. "Box" Brown, so called because he had traveled in a box, as became Southern merchandise, paused there for air and refreshment. So did octoroon Ellen Craft, with William, her husband of darker hue, and hundreds more. Charles Sumner thought that "as many as six thousand Christian men and women, meritorious persons," fled from cherished homes to Queen Victoria's dominions within a few months after the passage of the Fugitive Slave Law.

Henry Ward Beecher united himself with the fearless agitator in 1850. This was a brave deed. Captain Isaiah Rynders mobbed Phillips out of New York; Beecher welcomed him to the Plymouth Church in Brooklyn. President Millard Fillmore signed the Fugitive Slave Act, converted the free States into slave-hunting grounds, and many submitted to and apologized for the atrocity. Phillips and Beecher branded it as

repugnant to the moral sense and to the law of God. Slaveholders seized Shadrach, a coffee-house waiter in Boston, as an escaped slave on February 15, 1851. Notwithstanding this he escaped again amid a tumultuous crowd of his own color. Southerners resolved to take *one* fugitive out of Boston to show that it could be done. Thomas Sims, a colored refugee, was arrested, escorted by police and militia to a ship, and sent back to Savannah. In 1863 he made his escape to the American lines, and General Grant furnished him transportation to the North. Faneuil Hall was crowded with foes to hear Phillips upon the surrender of Sims. They hissed and hooted. But he "mobbed the mob." Wit, satire, and repartee cowed them into quietness.

The struggle against slavery seemed to be hopeless. At the presidential election in November, 1852, only 156,000 votes were polled for freedom against 290,000 in 1848. Yet there were about 3,000,000 voters. Phillips was invincible. His blows were telling. Mrs. H. B. Stowe came to his assistance with *Uncle Tom's Cabin*, and Charles Sumner was his splendid and potent ally. In 1854 Congress passed the Nebraska Bill. It conferred upon squatters the right to decide whether slavery should defile the vast territory hitherto consecrated to freedom. It committed a stupendous blunder in that it provoked the inevitable collision between two diametrically opposed systems of society, and transformed the lovely prairies of Kansas into blood-soaked battle-fields. It sounded the tocsin of civil war. Passion was further inflamed by the arrest in May, 1854, of Anthony Burns at Boston. The triumphant South was not satisfied with *one* manacled witness to its supremacy. Boston took fire. The hapless fugitive was flung into the hold of a vessel bound for Virginia. "There's no hope. We shall have Cuba in a year or two, Mexico in five. . . . The future seems to unfold a vast slave empire united with Brazil, and darkening the whole West," wrote Phillips. He added, "I hope I may be a false prophet, but the sky was never so dark." It was to grow still darker before the tempest of blood and fire burst upon the agitated nation—the tempest that was to shatter the accursed institution, and to precede the bright shining of the sun upon a free, purified, and reunited people.

The first gleam of light pierced the gloom when Edward G. Loring, who as United States Commissioner had remanded

Anthony Burns to captivity, was removed from the probate judgeship. Rufus Choate characterized Phillips's impeachment of the obnoxious official as "outrageously magnificent." His argument in favor of the Personal Liberty Act, adopted with enthusiasm by the legislature, was equally remarkable for its impassioned love of freedom, profound knowledge of law, skillful marshaling of authorities, and conclusive logic.

Portentous events thickened. On February 2, 1856, the House of Representatives elected the Hon. N. P. Banks to the speaker's chair—"The first gun at Lexington of the new revolution!" exclaimed Mr. Garrison. This was followed on the 22d of May by the dastardly and murderous attack of Preston S. Brooks, of South Carolina, upon Charles Sumner for his speech in the United States Senate upon "The Crime Against Kansas." The essential barbarism of slavery expressed itself in this brutal aggression. Jefferson Davis, and men like-minded, applauded the deed. Northern indignation was deep and hot. Beacon Street, with two exceptions, exhibited indifference and contempt. Phillips would have severed all connection with the slave States, and re-organized the free under fundamental and statutory laws exempt from the guilt of complicity with the foulest crime under heaven. But the lovers of nationality and liberty chose rather to organize as the Republican party. This was effected at Philadelphia on the 17th of June, and to it fell the glory of emancipation, reconstruction, and constitutional amendment that lifted black and white to the same plane of equality before the law.

To what extent, if any, Phillips was implicated in the schemes of old "Ossawatimie" does not appear in the pages of his biography. He carried papers from North Elba to Governor John A. Andrew—who afterward forwarded them to the respective writers—that if lodged in the hands of the pro-slavery government might have occasioned more hangings than that of John Brown.

South Carolina seceded. The Gulf States followed. The border States hesitated. The free States knelt in agony of supplication to all to return and remain in the Union on their own terms. Liberty bills were repealed. The Washington Peace Congress was abjectly petitionary. Congress passed, by the requisite two-thirds majority, an amendment to the Constitution

forbidding the abolition of slavery and any interference with the return to bondage of "persons held to labor." *Persons held as property* were really meant, and therein lay the national crime against humanity, and the national rebellion against Almighty God. Phillips was righteously angry. To him this servility was most shameful. Disunion was vastly preferable to union on such disgraceful terms; and so he said in words that rasped like files and pierced like needles. Comparatively few of the twenty millions in the free States agreed with him. Opinions were chaotic, and polity that of the helmsman foundering in a storm. The South was a unit. The North also became a unit. The first shot at the Stars and Stripes on Fort Sumter, S. C., April 12, 1861, was intended to "fire the Southern heart." It did more. It fired the free heart of the republic. Its boom was the knell of slavery. Opinions clarified, crystallized. The chatter of compromise ceased; the national exchequer was replenished, a navy extemporized, ordnance stores collected. Volunteers poured out from countless homes. Washington became a military camp, and attempted suppression of armed rebellion began. Phillips now changed his methods, not his principles. Intuitively he saw that the pathway to his end was through war for the preservation of the Union. Therefore he advocated liberation of the blacks as a war measure, and then enfranchisement of the emancipated as an act of national justice and self-defense. Like General Grant moving on Richmond, he was bent on fighting out the battle on that line if it took all time to do it, and like him he changed movement from front to flank as emergency required.

Phillips paved the road to consummation of hope by his marvelous lecture on *Toussaint L'Ouverture*, the Negro creator of the Haytian republic. National advance thereto was slow and halting. Lincoln proposed to save the Union without reference to slavery. His proposal of compensated emancipation to the border States was promptly rejected. Seward, to the eye of Phillips, figured as a hopeless obstructive. The latter moved Congress and president to forge and hurl the thunderbolt of emancipation. Proclamation of warning was issued in September, 1862; and on the 1st of January, 1863, the pen of Abraham Lincoln struck off all shackles within the revolted States. Omnipotence clothed the Union war-power with effect.

ive force. Thenceforward victory followed victory. Grant at Vicksburg, Meade at Gettysburg, Banks at Port Hudson struck staggering blows at the Confederacy. Colored men were permitted to fight for their own freedom. The 54th Massachusetts proved that they were worthy of it. So did their brethren on other fields. Phillips pleaded for the boon of equal rights. He was always ahead of the times. Lincoln, not less patriotic, but more prudent, refused to impose this concession upon conquered States as a condition precedent to rehabilitation; whereupon Phillips vigorously opposed his renomination. God had better ways than either imagined for bringing to pass what was so dear to both. "Lincoln was slow," wrote Phillips, "but he got there. Let us thank God for him." The thirteenth, fourteenth, and fifteenth amendments to the Constitution of the United States crowned their work.

While the renown of the great agitator is forever most intimately associated with the extinction of chattel slavery, and the establishment of liberty under just and equal laws upon American soil, his fame as an advocate of free institutions for other lands is imperishable. Galileo was one of his heroes. John Quincy Adams was another, and Daniel O'Connell a third. The methods of the latter were similar to his own. With Ireland he was in warmest sympathy. "Ireland to-day leads the van in the struggle for right, justice, and freedom."

Crete—Mediterranean isle of Minos, replete with classic memories, treasury whence ancient Egyptians and Phenicians conveyed the riches of civilization into Europe—in her repeated bursts of insurrection against the despotism of the "unspeakable Turk" commanded his heartfelt eloquence in appeals for aid in the unequal conflict.

Nor was Italy less honored. His cosmopolitan soul rejoiced when her dream of centuries was realized and Rome became the head of the resurgent body politic. "Congratulations to Garibaldi and Mazzini," he wrote to the Italians in New York on October 27, 1870. "They behold the morning. What will the noon be? Nothing less than Europe a brotherhood of republics!"

Under no limitations save those necessary to humanity, with no political platform to guard or churchly creed to defend, his discussion of all questions and issues was of the freest, broad-

est, and most critical. His function is essential to and should be permanent in the life of the American people. His philosophy, according to his able, appreciative biographer, embraced five cardinal principles:

1. He believed absolutely in the supreme power of ideas—in the slow growth of public opinion.

2. He believed in the people—in the average common sense and capacity of the millions—in government of, for, and by the people. The people, he maintained, always mean right, and in the end they will do right. Divine possibilities are potential in the masses.

3. He knew the moral timidity of men under free institutions—the tendency to make the individual subside into the mass and lose identity in the general whole. "Compared with other nations we are a mass of cowards. More than all other people we are afraid of each other." "As the average clergyman is an average man he will be bound by average conditions."

4. "Republics exist only on the tenure of being constantly agitated." Agitation is essential to right public opinion, which should be omnipotent and resolute.

5. "The truth, the whole truth, and nothing but the truth, should be told at all times. Concealment, denial, compromise are immoralities." With O'Connell he held that "nothing is politically right which is morally wrong."

At sixty years of age Wendell Phillips was in the prime of life. Physical and mental powers were in full vigor. Faculties were ripened and mellowed, but not impaired, by advancing age. Inaction or repose was neither sought nor permitted. The hydra of slavery dead and buried, he employed the additional time at command by inaugurating vast and extending agitation of the labor question. "Christianity is a battle, not a dream," he said. The value of the labor movement is that it is "the movement of humanity to protect itself—the insurance of peace—a guarantee against the destruction of capital." He supported the candidacy of General B. F. Butler as its exponent for the gubernatorial chair of Massachusetts.

The temperance reform enlisted all his powers. He believed, with the *Westminster Review*, that intemperance is a "curse that far eclipses every calamity under which we suffer," and with Gladstone, that "greater calamities are inflicted on mankind by intemperance than by the three great historical scourges—war, pestilence, and famine." He was a total abstainer, urged others to adopt the same practice, "the basis of self-control,"

and unweariedly pleaded for prohibition as the only competent preventive of drunkenness in the streets.

To prevent the enormous inequalities of wealth and poverty, which are the opprobrium of modern civilization, he proposed a plan of graded taxation that would leave to none more than twenty thousand dollars a year on which to live. To prevent financial panics he proposed to clothe the government with exclusive power to supply a national currency ample enough to meet all business demands, and secured by the wealth of the country. Tariff, Indian policy, public education, treatment of the insane, civil service reform, nihilism in Russia, and all other questions pertaining to country and humanity received his patient and statesmanly attention.

With his views of statesmanship as the construction of the social system on Christian principles, and of politics as the national application of Christian ethics, the course of Wendell Phillips was wholly and splendidly consistent. Consistent when the mulatto Latimer was denied a trial by jury at Boston in 1842, and he exclaimed, "If I must choose between the Union and liberty, then I choose liberty first, union afterward;" consistent when he personally seceded from the Union, refused professional practice under its laws, and declined to deposit his vote in the ballot-box. Like his Puritan ancestors under the despotism of Charles I. and Archbishop Laud, he was a "come-outer" and a dissolutionist, and as such he remained until the constitution was likely to be purified and perfected through the throes of civil war. He was conscientious—an extremist. But "an act of conscience is always a grand act. Whether right or wrong it represents the best self of our nature."

He fought against the annexation of Texas in 1845 because that State was afflicted by the black corroding cancer of slavery; urged revolutionary action upon Massachusetts in 1846, when Mr. Hoar was insulted in and expelled from South Carolina, whither he had been sent "to test in the federal courts in that State the constitutionality of an act under which colored seamen of Massachusetts had been flung into jail for presuming to land at Charleston."

Wendell Phillips always held womanhood in the highest esteem and reverence. With such a mother, such a wife, and such feminine friends this was natural. Woman is now, and ever

has been, the "power behind the throne:" a power characterized by *finesse* and the absence of that sobriety and foresight which inhere in the consciousness of responsibility. She should be *on* the throne, not behind it. That her rule would be humane, moral, benignant, is attested by her efficiency in abolitionist and in all moral and religious reforms. Not without much ado has her right to sit and vote in conventions and to speak in public—other than as actress or singer—been conceded. Senile conservatism fifty years ago pronounced it "unwomanly" and "unsexing" so to do. *The world does move*. God's handmaidens now prophesy. John Wesley recognized their right, and thereby imparted additional impetus to the world's movement in the right direction.

Phillips went further than the "right of prophesying." He demonstrated for women the right to vote—a right now enjoyed in municipal affairs in several Anglo-Saxon countries. "This," said he, "is the greatest question of the ages. It covers the whole surface of American society. It touches religion, purity, political economy, wages, the safety of cities, the growth of ideas, the very success of our experiment. If the experiment of self-government is to succeed it is to succeed by some saving element introduced into the politics of the present day." That "saving element" he believed to be woman suffrage conferred by State action.

Wendell Phillips believed that the Gospel is a guide to live by. Its contents and principles are intended for application to all the daily affairs of individual and communal life. The pulpit is a failure if it does not awake and instruct the moral nature. "Christianity he regarded as the spirit of heaven at work on earth—as a divine influence embodied in human life and set to right wrongs and save the lost. Christ he regarded as the author and finisher of redemption, his career as the model of every worthy and noble life."

The Radical Club in Boston often invited the presence of Mr. Phillips. Emerson, Longfellow, Frothingham, Weiss, Higginson, Julia Ward Howe, and other celebrities were members—radicals all, and he a radical of the radicals. But when religion was under fire his position was one of "exemplary conservatism" befitting the "champion of orthodoxy." In opposition to Emerson he claimed that "there was something essen-

tially different in [Christianity] from the religious experience of other races" than the Hebrew—that it is divine; in criticism of W. H. Channing, that it is "the determining force of our present civilization." "Jesus is the divine type who has given his peculiar form to the modern world." He is not effeminate, as John Weiss charged. Those nearest to him are the most masculine, the most war-like—"as Paul and Luther and Wesley." "Sentiment is the toughest thing in the world—nothing else is iron." Of "free religion" and "liberal Christianity" he had not an exalted estimate. He deliberately "believed in the orthodox creed in the orthodox sense." As a practical philanthropist he was compassionate, judicious, and liberal. All classes of sinners and sufferers—gutter-snipes, paupers, tramps, lost women, criminals—evoked his love. Jesus of Nazareth re-appeared in him. His gifts were large. Written records show an aggregate of over \$65,000 between 1845 and 1875. Yet this was but a fraction of what he bestowed at home and abroad. Liberality was bounded only by resource.

Any review of the life and character of Wendell Phillips, the foremost of the world's orators, would be inexcusably defective if it did not consider the oratory itself. "He had all the qualities of a great orator," said the *Boston Herald*—"command of himself, warm sympathy, responsive intellect, splendid repartee, the power to flash, the power to hit close, the language of the people, a wonderful magnetism, and an earnestness that made him the unconscious hero of the cause he pleaded." His lecture on "The Lost Arts" netted him \$150,000. His repertory was encyclopedic. His magnetic manner and witchery of style were such that he could "talk entertainingly about a broom-handle." He never spoke merely to amuse, but in Lord Bacon's phrase, "for the glory of God and the relief of man's estate." As a speaker, H. W. Beecher said, "He had the dignity of Pitt, the vigor of Fox, the wit of Sheridan, the satire of Junius, and a grace and music all his own." "The graceful dignity of position, the finished elocution, the silvery music of the voice, the sparing yet significant gesture, the keen eye, the noble expression of countenance," Dr. Martyn tells us, distinguished his last appearance in public as they had the thousands of its predecessors. Connoisseurs testified that no other speaker, here or in Europe,

"put such intense feeling into so small a compass of voice, scaling the heights and sounding the depths of oratory in a colloquial tone." The epithets he coined "clung and stung." Thus Rufus Choate was a "political mountebank;" Daniel Webster was "Sir Pertinax McSycophant, the mob-mayor of Boston," "a lackey in the mayor's chair;" and to the "cuckoo lips of Edward Everett" he referred with biting disdain. Matter of speech he was always preparing. Speaking of this he said: "The chief thing I aim at is to master my subject, then I earnestly try to get the audience to think as I do." On every subject he thought his way through and out. "Writing" he stigmatized as "a mild form of slavery—a man chained to an ink-pot." Comparison of him as an orator with others is superfluous. He was *sui generis*. None by study of him can equal him. George William Curtis is right in the statement, "The secret of the rose's sweetness, of the sunset's glory—that is the secret of genius and eloquence." An independent income added to his power as a public speaker. The poor clergyman who borrowed five dollars every Saturday and returned them on Monday assigned as a reason for the practice that he could hold forth so much more effectively with that amount of money in his pocket. Mr. and Mrs. Phillips possessed a joint fortune of about \$100,000, and his income from lectures ranged from \$10,000 to \$15,000 a year. Thus the great agitator was able, to quote his own words, to "stand outside of organizations, with no bread to earn, no candidate to elect, no party to save, no object but truth, to tear a question open and riddle it with light." Grandly and faithfully did he discharge the functions of his allotted and chosen office.

"Wendell Phillips is dead!" was a sentence first spoken on February 2, 1884—a sentence caught up and transmitted from lip to lip throughout civilization. Funereal honors were commensurate with his fame. They were of fleeting duration, but the honors due to his godliness, philanthropy, patriotism, and service to mankind will outlast all time. Through their permanent effects "he being dead yet speaketh."

Richard Wheatley,

ART. IV.—THE TRUE IDEA OF CREATION.

CREATION means that which was caused to exist, and necessarily implies dependence upon the will and power of a supreme Creator. It is self-evident that no finite being can be self-caused. Whatever is self-existent is eternal; and whatever had a beginning was created, or caused to exist. The continuance in being, also, of any created thing, is but the continuance of the same creative power and will by which it began to be.

The Bible ascribes all finite existence to the power and will of a personal self-existent Being; but certain systems of philosophy ascribe existence to a law of development, or an evolution from the preceding conditions of the universe itself. In one form or another these later philosophies maintain the self-existence or eternity of the universe. Either a personal or impersonal cause of existence must be recognized, for no other is conceivable.

The law of parsimony in logic, which forbids the multiplying of principles or things when the phenomena can be explained by one, favors the thought of a personal Creator. Every other idea of the cause of existence requires too much. Every theory which ignores God acknowledges the eternal self-existence of matter; the eternal self-existence of the principle, or law, of development; and the eternal self-existence of the force or power by which the principle, or law, acts upon matter: a triple series of eternal existences which still leaves the variations and changes in nature unexplained. The idea of a personal Creator renders all these speculations unnecessary and explains every thing.

Sir Isaac Newton, the prince of natural philosophers, says that "blind metaphysical necessity, which is certainly the same always and every-where, could produce no variety of things. All that diversity of natural things which we find suited to different times and places could arise from nothing but the ideas and will of a Being necessarily existing."* This argument of Newton's has never been answered.

The idea of creation is the center around which skeptical philosophy and theology have waged their fiercest war; yet the contest has often been a mere war of words, each attributing to

* Newton's *Principia*, book iii, p. 506.

the other a meaning which, if defined at the outset, would be promptly denied. Herbert Spencer, in his *First Principles*, refers to the Christian doctrine as "the carpenter theory of creation," which is a complete misnomer when applied to creation out of nothing. Even Dr. W. B. Carpenter, who so bravely resisted the atheistic tendencies of many of his contemporaries, was so fettered by the predestinarianism of his early creed, and by his opinion that the universe is the corporeity of the Deity,* as to characterize the idea of special creations as "the anthropomorphic figment conceived in the lowest stage of religious development of an artificer beginning the work of creation (according to Archbishop Usher's chronology) on the 23d of October, 4004 B. C., proceeding with its successive stages for six days, and then, fatigued with his labors, taking a sabbath day's rest, during which the newly created world had to go on as best it could."† Such a caricature of belief could only have been designed to promote prejudice, unless we charitably suppose Dr. Carpenter to have been ignorant of the current views of religious people respecting creation.

A definition is generally a stepping-stone to truth, and if the words "creation" and "created" were restricted to their true sense, namely, that of causing or being caused to exist, such travesties of opinion would be avoided, and the descriptions given in the books of Genesis and Job, and in other parts of the Bible, of the gradual arrangement of the universe would be acknowledged to be the same in essential principles with the deductions of true science. Creation is not an emanation nor a development. It is the act of a free supreme intelligence. Creative power is the power by which any finite thing exists and is what it is.

The terms "architect," "artificer," and "maker," when used in reference to men, imply the formation of things out of materials already existing, as a house is built of wood or stone, or a machine of iron and brass. But when used in reference to the works of the Creator they always include, in the mind of a believer in the Bible, the idea of causing or producing the materials themselves, as well as the forms under which they appear. No one imagines that God works as an artificer if he believes in the divine omnipresence.

* *Nature and Man*, p. 53.

† *Ibid.*, p. 402.

The psalmist * sums up the teaching of revelation respecting the presence of God in the words, "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me." Such views of God's omnipresence preclude altogether the thought of an artificer of creation after the pattern of a human or finite workman.

When an atom starts into being, a new star shines in the heavens, or a living cell divides into two or more, the invisible power beneath the phenomena, and manifested by them, and so essential that without that power they could not be, is the voluntary act of the infinite Creator, who is so near to every part of the universe that it cannot exist nor act without him, and yet so transcendent as to be infinitely differentiated from it, and to need no part of the universe to add to his perfection. If we would seek the Creator aright our thought must pass through and beyond all created forms and phenomena. The universe is his work, and exhibits his power and wisdom and love, but it is not He. The Bible declares him to be "the high and lofty One who inhabiteth eternity," yet exhibits him to us as manifesting himself in time. His eternal power and Godhead can only be shown to finite beings under the limitations of time and space; hence every part of creation is a finite embodiment of eternal power—an expression of the thought and will of infinite being. In accordance with these sentiments Origen says:

A Christian, even of the common people, is assured that every place forms part of the universe, and that the whole universe is God's temple. In whatever part of the world he is he prays, but he rises above the universe, "shutting the eyes of sense and raising upward the eyes of the soul." And he stops not at the vault of heaven, but passes in thought beyond the heavens, under the guidance of the Spirit of God; and having thus as it were gone beyond the visible universe, he offers prayers to God.†

The ideas which men entertain respecting creation depend upon their views concerning the nature of the divine Being, or of the cause of things. The lowest and most crude conception is that of pantheistic, or monistic, philosophy. According to

* Psa. cxxxix, 7-10.

† *Origen Against Celsus*, chap. xlv.

this view all existing things are but evolutions, emanations, or modifications of a self-existent impersonal essence. This was the basis of many ancient pagan religions, and has recently been promulgated by writers who claim to be the exponents of modern science. Some of these are materialistic, holding that the properties of matter are sufficient to account for all things, while others are idealistic, and teach that atoms of matter are but centers of force. In these theories evolution by development, sometimes called "the law of continuity," and "transmutation of species," is substituted for creation, since monism admits no existence save the universe; and without a personal God, who is independent of the universe, any creative or miraculous change of nature's laws is impossible and absurd. Evolutionary pantheism teaches, according to Tyndall, that all the forms and mechanism of beings, both living and non-living, as well as all intellectual processes—all our philosophy, science, religion, and art—"were once latent in a fiery cloud," and that in elemental matter is "the promise and potency of all terrestrial life."

Up to the present time this theory is destitute of the slightest proof. It is not merely a gratuitous hypothesis, it is unscientific. No spontaneous generation of the living from the non-living, which ought to be witnessed continually if the theory be true, has yet been shown. Virchow says, "Whoever supposes it has occurred is contradicted by the naturalist, and not merely by the theologian;" and even Huxley declares that "the chasm between the living and the not-living the present state of knowledge cannot bridge."

Instead of the homogeneousness of all being tending by evolution to heterogeneous development, as taught by modern pantheism, the Bible teaches that the universe is originally heterogeneous; that spirit is distinct from matter; that "in the beginning" was God, and that he "created the heavens and the earth."

Another theory, opposed to all investigation respecting divine things, is that of agnosticism, which teaches that all existence beyond sensuous phenomena is unknown and unknowable. This view was promoted by the metaphysical writings of Sir W. Hamilton and Dean Mansel concerning the "unconditioned," "the absolute," or "the unknowable." Some writers of this school, like Herbert Spencer, admit the

"presence of an infinite and eternal energy," but object to the divine personality as unknowable or inscrutable. They do not mean to affirm, as all believers in the Bible do, that our best knowledge of God is imperfect; but in the face of the plainest facts assert that the idea of a personal and infinite God is unthinkable. The agnostic puts a meaning to words which differs from the meaning of the theologian, and then triumphantly claims a logical conclusion. He insists that personality implies limitation, while the power which to him is synonymous with God is infinite. To the theist personality does not mean limitation, either in space or time, but is equivalent to conscious intelligent being, which must be infinite in the Creator, otherwise he is subject to a being or existence more powerful than himself, since it is infinite. God is not unthinkable, for both the theist and agnostic think of him; the latter even professes to tell us what he is not; so that of all illogical theories that of agnosticism is most inconsistent and irrational.

Another theory, prevalent from the early history of paganism, and tingeing the thoughts of many in the present day, admits the existence of God as the first cause, but claims also the self-development of matter. This view is practically held by those who teach a modified form of evolution, or the transmutation of specific forms by inherent tendency or force of environment. Although no evidence of transmutation exists, either in science or history, the pressure of skepticism in church circles has led to the encouragement of this theory by some Christian ministers and writers. Reduced to its essential principles this view is merely the child's conception of God as a great man, and the terms "architect," "carpenter theory," and "anthropomorphism," properly apply to it, and not to the biblical idea. It exhibits the universe as a great machine, whose multiplied changes result from the power supplied at the beginning by the contriver and architect, and practically annuls divine sovereignty in providence. It accepts evolution as the antithesis of involution—that is, so much power comes out of matter as God put in the original elements.

The most artistic form of this theory may be seen in Michael Angelo's painting representing the creation of Adam—the divine Being, in the form of an elderly man, reposing on a cloud and animating the body of Adam by a spark from his finger.

The atheistic doctrine of evolution is the antipodes of the idea of creation, since it teaches the development of all things by inherent force in the universe itself, which is assumed to be eternal. The attempt to mediate between this view and the biblical idea of creation by the theory of self-transformation of created things is a failure, and would be useless if successful. The transfer of the word evolution does not annihilate the atheistic doctrine to which the term originally belonged.

The transmutation of species by evolution, so industriously taught by the popular appeals of skeptical philosophy, is fostered by romantic and baseless fictions of atheism in the form of axioms, such as the continuity of all nature, which seems to have a special charm for some minds, although science and experience alike affirm the truth of variation rather than unity in the cosmos. The only real unity among existences is their common origin in creative power and wisdom. Resemblance in material or growth cannot destroy individual identity.

The transmutation of species would not establish evolution if it were true, since it may be regarded as the regular order and work of creative intelligence, and not merely the result of inherent force or environment; but no real proof of it has been adduced. No transformist can show any species gradually losing its own distinctive character so as to change itself into an entirely different form.

Among the most plausible arguments for transmutation is the artificial arrangement of certain fossil bones. First we are shown the leg-bones of the Eohippus, a small animal about the size of a fox, whose remains are found in eocene strata, and whose fore-leg shows four toes. Then, in succession, we are referred to the fossil leg-bones of the mesohippus, protohippus, pliohippus, etc., whose toes lessen in number till we arrive at the one-toed horse, but in every case the descent is assumed, not proved. The juxtaposition of slightly varying structures does not prove descent, more than a comparison of the modern horse, ass, zebra, and quagga would prove them derived from each other.

The unscientific use of the imagination by teachers of popular science finds a curious illustration in a paper on the "Evolution of the Pearly Nautilus," by S. R. Pattison, F.G.S., published in the transactions of the Victoria Institute, London,

April, 1884. Professor Huxley had announced the view that the pearly nautilus was produced from the straight or uncurved orthoceratite, which first became the slightly curved cyrtoceras, and by the more complete curving of successive generations resulted in the beautiful nautilus pompilius of the present seas. "This was his case for evolution," says Mr. Pattison, "which he rested wholly upon arguments of the kind he adduced. Will it surprise you to be told, after this, that not only is the argument hypothetical, but the facts are hypothetical too? For in the British rocks, and presumably elsewhere, the orthoceras never turned into a cyrtoceras, for the simple and sufficient reason that the latter actually preceded the former." The greater part of the paper referred to is devoted to the proof of this statement, in which the writer is fortified by the researches of Dr. Blake, Dr. Bigsby, Professors Hall, Barranda, and other specialists in this department of natural history.

Principal J. W. Dawson, of Montreal, says:

I have always refused to recognize the dreams of materialistic evolution as of any scientific significance, or, indeed, as belonging to science at all. They bear no closer relation to science than fogs do to sunlight.

Virchow, the greatest German biologist, in a speech in Edinburgh in 1884, referring to Darwinism, and especially to the descent of man from some other vertebrate animal, said, "In my judgment no skull hitherto discovered can be regarded as that of a predecessor of man." Respecting his celebrated speech against evolution he said:

The day before I gave the address in Munich, Haeckel had gone so far as to propose to introduce into our schools a new system of religious instruction, based upon the doctrine of the "descent of man," and I still think it necessary to guard against the danger of constructing systems of doctrines out of possibilities, and making these the basis of general education.

It would be well if some of the lesser lights in science imitated the example of the great teacher.

The fact that in the whalebone whales, before the development of baleen, minute teeth are found in the dental groove, which afterward are absorbed, has been urged in favor of transmutation. It is assumed that such teeth, being useless to the whale, must have survived from the whale's ancestry. But a

mere tyro in biology knows that the connective tissues, such as fibrous tissue, cartilage, bone, etc., under special conditions of growth may be substituted for each other, and that teeth and horn are but dermal additions capable of replacing each other. Thus the epithelial lining of the mouth becomes thickened and hard in persons who have lost their teeth, and in the cow and the sheep the front part of the upper jaw, which is devoid of teeth, has a horny epithelial pad instead. Horny substitutes for teeth are also to be met with in the dugong, the duck-billed platypus, and the lamprey. In the whalebone whales this kind of substitution attains its maximum. The excessive growth of fibrous horny plates, or baleen, in the mouth, serving as a strainer to retain the minute mollusks on which the whale feeds, interrupts the development of teeth, which are but temporary appendages. There is no more reason to imagine a predecessor of the whale with teeth and without baleen than to suppose that a dermoid cystic tumor in man, containing hair, bone, and teeth, represents a preanthropoid condition.

The industry and acumen of Darwin have greatly multiplied instances of race variation by adaptation to environment, as well as numerous metamorphoses of individuals of the same species; yet many considerations show that such instances do not and cannot disprove specific and original differences among living things. Such differences preclude the possibility of gradual development from one another.

The existence of structures totally distinct from all others makes against evolution. Among such structures are the arrangement of the leaf of Venus, or fly-trap, and other insectivorous plants; the feathery disks on the shoulders of the male dytiscus beetle; the lasso-cells of jelly-fish, etc.; structures which stand alone, having nothing resembling them from which they could have been evolved, and evolving nothing.

The very different biological elements often occurring among animals which are closely related to each other by external forms and habits show an inherent and essential difference between them. Thus the blood of the guinea-pig crystallizes in tetrahedra, that of the squirrel in six-sided plates, and that of the rat in octohedra. The biological differences among animals and vegetables are very numerous, and many of them can have no relation to any theory of natural selection whatever.

Some of the most perfect and complicate structures known occur in primitive forms of life, as the peculiar teeth of the sea-urchin, more complicate than any other masticatory apparatus known; or the system of water vessels and retractile feet in the same organism. Such facts are crucial against evolution.

Sometimes different structures serve similar ends. Thus the teeth in mollusks are long internal ribbons set with spines and claws; in infusoria they are like an anvil and hammers; in crustacea and insects, grinding mills in the stomach; and in higher animals organs of prehension as well as comminution. Such complete distinction of structure and function have no possible connection. They were never evolved from each other. They were created and purposely adapted to their ends. They are monumental illustrations of a creative intelligence which has wisely though variously connected means to ends.

If the theory of natural selection really showed the divine method of creation it would be plainly indicated by the plants growing upon a mountain side. Such a place is the most appropriate in the world for testing this theory, because of the gradual change of climate and environment. If any transitional forms ever existed among species we may reasonably expect to find them here. But the alpine species make their appearance and those of the plains disappear suddenly at particular elevations, and we find no transitional varieties.

The methods of divine creation may be greatly varied, and such variations will more clearly indicate the presence of intelligent will than any uniform method, or continuity of material, can do. Principal Dawson says:

It is curious that the Bible suggests three methods in which new organisms may be, and according to it have been, introduced by the Creator. The first is that of immediate and direct creation, as when God created the great *tanninim* (whales). The second is that of mediate creation, through the materials previously existing, as when he said, Let the land bring forth plants, or, Let the waters bring forth animals. The third is, that of production from a previous organism by power other than that of ordinary reproduction, as in the origination of Eve from Adam, and the miraculous conception of Jesus.

In every instance, however, and in every method possible, each individual or thing brought into being is brought and continues in being by the constant presence of creative power.

The corporeity of God has been held by pagans as well as by childish or thoughtless theists, and it is taught by the Mormons as an article of faith; but the Bible teaches that God is a Spirit, and must be worshiped in spirit and in truth. It declares that he is independent of the universe, both of matter and mind. He can exist without the universe, for he existed before it. He is necessary to its existence. He brought it into being. It is the result of his sovereign will. To God belongeth power—all power in heaven and earth, spiritual and material. Modern astronomy shows us stars whose light has traveled millions of years to reach our earth; and if they were millions of times more distant that would not militate against the scriptural view of creation. They began, sometime, to be, and whatever begins is not self-existent but created.

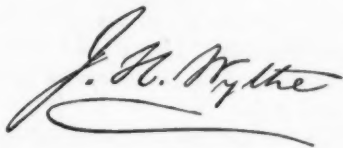
The true idea of creation implies the presence of God's power and will—which is the same thing as God himself—not only in bringing into being the forms and elementary essences of things and endowing them with certain qualities, but in continuing them in being and activity. "In him all things consist." As all things exist by his will he is transcendently above all things, and by no means to be confounded with his work. We attribute personality to him, not in the sense of limitation, since we regard him as infinite, but as a living, conscious, intelligent, voluntary Being, the only self-existent and eternal Being, and the fountain and sustainer of all existence and life.

Since the divine Being is essential to all being the idea of creation applies to the flower made yesterday as well as to the stars of myriads of ages ago. The union of oxygen and hydrogen gases in a chemist's laboratory produces water, but that particular water was not in existence before. It was then produced. The cause of its being was not in itself, for it had no previous being. As to the causative power of the elementary gases, they can have none of themselves, since they too were created. The term "second causes" is a misnomer, if it means that they are originally effective in themselves. We may regard them as conditions, or modes, of action; conduits or channels of power or force; but the power itself belongs to God. It is creative power. It is an unproved conceit of some physicists, based upon atheistic philosophy, that the quantity of matter in the universe can neither be enlarged nor diminished,

but only transformed. For aught we know God is continually creating both elements and forms. A few years ago a new star appeared in the nebula of Andromeda, and gradually faded away. No astronomical data can prove that it was not a temporary addition to the universe; and the same is true of many similar phenomena. It will be a blessed era for humanity when the pursuit of truth shall be no longer hindered by theories substituted for facts in so-called scientific text-books.

Trinitarian believers in the Bible hold that it teaches an essential plurality in the divine nature, and ascribes creation alike to the Father, the Son, and the Holy Spirit. In the divine humanity of Jesus God was exhibited to our race in a most striking manner. He is also exhibited to intelligence in the works of creation. "The heavens declare the glory of God, and the firmament sheweth his handiwork." But Christ is "the brightness of his [Father's] glory, and the express image of his person." Not without meaning did the angels sing "Glory to God in the highest" when Jesus was born, for in him dwelt "the fullness of the Godhead bodily." As the pre-existent Son of God he was the revealer of the divine will—the eternal Word—and as the Word made flesh he manifests God to man in the highest degree of which our nature is capable.

The triune loving nature of God is a sufficient reply to those who regard the eternity before "the beginning" as a period of awful silence and inactivity wholly inconceivable. The divine nature is never inactive nor unconscious. In the plurality of persons we see both the subject and the object of eternal thought and eternal love. Eternally active, self-existing, and self-sufficing, the external creation was not necessary to God; but in the fullness of infinite love, which must ever be irradiant and outflowing to all possibilities of being, the eternal potentiality of creation became a reality. Wisely, therefore, does the Bible begin by asserting what no science can contradict and what all nature testifies to, that "in the beginning God created the heaven and the earth."

A handwritten signature in dark ink, reading "J. H. Mythe". The signature is written in a cursive style with a long, sweeping underline that extends to the right.

ART. V.—ABANDONED ARCHIVES OF KHU-EN-ATEN.

AMENOPHIS IV., of the eighteenth Egyptian dynasty, was the son of Amenophis III. by a princess Teie, who is thought to have been an Asiatic, perhaps of Semitic race. He married Tadukhepa, the daughter of Dnistratta or Dusratta, the king of Mitanni or Nahrina, the Aram-Naharaim of Judges iii, 8, a district of Mesopotamia opposite the old Hittite capital and commercial metropolis Carhemish, of which Chushan-rishathaim was king. After his accession to the throne, Amenophis IV. invited to his court men of influence and ability both of Mitannian and Canaanitish extraction, and made them his chief officers and advisers. He also professed himself a convert to the religious faith of his wife and mother, and endeavored to force this upon his unwilling subjects. This religion was a kind of monotheism, the adoration of Aten, the solar disk. His name containing, as its first element, the name of the god Amon, he assumed the new name Khu-en-aten, and this would ever forcibly proclaim the radical change in his religious views and practices. But this well-meant effort at religious reformation was met with powerful opposition, and resulted in an irremediable rupture with the ancient and influential priesthood of Thebes. Khu-en-aten being compelled to abandon his old capital, formed a new one, and located his new city on the eastern bank of the Nile, about midway between Minieh and Siout, where are now to be found the extensive ruins of Tel el-Amarna. The new city had but a brief existence. On the death of Khu-en-aten the smoldering fires of rebellion burst forth, his dynasty came to an end, the kingdom was united under an acknowledged leader, the old religion was restored, the strangers were dismissed from the court, and the new capital was abandoned and deserted. But upon the return of the government to Thebes a portion of the royal archives were left behind, and in the winter of 1887-88 several hundred clay tablets were brought to light. The inscriptions are in the cuneiform characters and the Babylonian language. They consist of dispatches from the governors of provinces and dependencies in Syria and other countries of western Asia.

These tablets are being studied by specialists, and, though we

cannot for some years estimate their whole bearing with reference to biblical history and criticism, there are several points already elucidated which are too important to be neglected while we are awaiting final results.

THE CONDITION OF CANAAN.

Among the correspondents of the Egyptian kings were Assur-yuballidh, king of Assyria and Burna-buryas, king of Babylonia, and by these names we are able to fix the date of the tablets at about B. C. 1430. This preceded the Israelitish conquest, for we find that Phenicia and Palestine were garrisoned by Egyptian troops. In some cities Egyptian governors of high rank were stationed; in others, native chiefs exercised authority, but in the name of the Egyptian king. In some cases there were also Egyptian governors appointed to some cities which were ruled by native chiefs, to watch over their movements, dictate their actions, and insure their loyalty. Generally the presence of an Egyptian garrison and the occasional visits of a royal commissioner were relied upon to secure the same end. The Canaanites were already threatened by the Hittites of the north, and the religious troubles to which we have referred had so weakened the home government that Egypt was almost powerless to render adequate protection. The warlike Hittites were able to complete the conquest of the south, but were successfully checked by the great Rameses II., of the nineteenth dynasty. But his gigantic wars against the Amorites and Hittites and other natives of Asia, and especially his siege of the celebrated stronghold at Kadesh on the Orontes, both weakened his own military resources and desolated and exhausted Canaan. The way was thus prepared for the Israelitish invasion and conquest. These facts confirm the opinion reached from other evidence, that Mineptah, the son and successor of Rameses II., is the Pharaoh of the exodus, and fix the date at about B. C. 1320.

THE CONDITION OF EGYPT.

We have seen that Khu-en-aten was probably partly Semitic in blood and certainly wholly Semitic in religious faith, and was surrounded with Semitic and other Asiatic officers and courtiers. He has been called "the heretic king." His chief minister was

Dûdu, the Dodo and David of the Bible, and was addressed as "lord." The sons of Dûdu were Aziru or Aziri, the Ezer of the Old Testament, and Kheir, with which we may compare Hiel in 1 Kings xvi, 34. The rise of the nineteenth dynasty under Rameses I. was the reaction against foreign influence. The new dynasty "knew not Joseph." It is interesting to note on one of the tablets of Khu-en-aten a reference in which the name of his prime minister appears—"Dûdu and the king, my lord, and the nobles," which shows that he filled the same office as did Joseph, to whom Pharaoh said, "Only in the throne will I be greater than thou" (Gen. xli, 40). Other instances are recorded on the monuments in which foreigners held high positions at the Egyptian and other courts.

Providence so prepared Egypt and some of the surrounding nations for furthering his divine purposes that they unwittingly became allies to Moses in his leadership and to Joshua in his wars, and helped to the permanent settlement of the Israelites in the Land of Promise.

LITERARY ACTIVITY.

We have elsewhere, and more than once, called attention to the early use of letters among the nations of the East. Recent discoveries in Bible lands are adding to this fact accumulating emphasis. The Tel el-Amarna tablets show literary activity throughout western Asia more than a hundred years previous to the exodus of Moses. The Babylonian was one of the literary languages of the time, and it was also, with great probability, the language of commerce and diplomacy. There were certainly public libraries, especially such as were necessary for the safe-keeping of the governmental archives; and schools or other facilities for learning the Babylonian language, with its difficult syllabication, must have existed. The literary character of the surroundings of Moses would especially qualify the great leader for writing, under the peculiar direction of Jehovah, the early books of the Bible. Thus one after the other of the proofs that hold up the *bizarre* scaffolding of skepticism is being removed from its place by the well-directed blows of modern archæological research. It is somewhat strange that higher criticism seldom takes these discoveries into serious consideration.

MELCHIZEDEK.

Paul correctly translated the name "king of righteousness." Sadyk, "the righteous one," was an old god whose seven or eight sons figure largely in Semitic mythology in Palestine. Seven of the sons form the Kabiri, who discovered the secret of working metals, invented ships, and were recognized as the lords of sailors. Melchizedek was "without father, without mother, without descent, having neither beginning of days nor end of life, but made like unto the Son of God." The Christ is a "priest forever after the order of Melchizedek (Psa. cx, 4; Heb. v, 6; vii, 3).

The Tel el-Amarna tablets do not speak of Amorites in the southern part of Palestine, and yet Ezekiel makes Jerusalem part Amorite and part Hittite. The most reasonable explanation is that at some time between the date of the tablets and the Israelitish invasion the South had been conquered by a combination of Hittite and Amorite forces and Jerusalem had been taken. The local tribe left to hold the city was called Jebusite. A commissioner from time to time visited the city and reported the condition of political affairs to his Egyptian master. Several of the dispatches of the tablets were sent by Ebed-tob, who was at the time of which we are speaking priest-king in Jerusalem. From this royal pontiff we learn the meaning of the word. The first element is nothing but *uru*, which means "city," as has been long known, and Ebed-tob says that Salim is the name of a local deity worshiped on "the mountain of Jerusalem." Hence Jerusalem is "the city of Salim," the god of peace, and Melchizedek was "king of Salim" and priest of the god Salim, who is identified with "the most high God." Solomon is connected with the same word. Ebed-tob was the spiritual successor of Melchizedek, and his name is analogous in its formation. He was not appointed to the office by the Egyptian king; he did not succeed to the office by virtue of belonging to a priestly family; he was not elected by the people or by the nobles or by any college of priests; he was designated as the royal pontiff by the oracle of the god Salim, whom he served, and whose temple stood on Mount Moriah. We see the peculiar appropriateness of the language of Paul in Hebrews when, speaking of Melchizedek, his spiritual predecessor.

Whence did Paul derive that knowledge which enabled him to speak so accurately—a knowledge to which the world has but yesterday attained?

With the last element in his name we may compare Tab-Rimmon in 1 Kings xv, 18, and Tab-cal in Isa. vii, 6; the first element, meaning “servant,” is familiar.

BIBLICAL PROPER NAMES.

Dûdu. This, as we have remarked above, is the Dodo or Dod of the Holy Scriptures (Judg. x, 1; 2 Sam. xxiii, 9, 24; 1 Chron. xi, 12, 26), and has hitherto been found only in the Bible and on the Moabite Stone. There was a Carthaginian goddess Dido. According to the Assyrian lists, Dadu was the name given to Hadad or Rimmon in Palestine and Phenicia. Bedad is Ben-Dad, the son of Dad (Gen. xxxvi, 35). Dûdu is the more ancient form of our familiar David. The name is confounded with Yaveh in Dodavah and Dodai in 2 Chron. xx, 37, and 1 Chron. xxvii, 4. In Isa. v, 1, the Lord is called Dôd-i, “my beloved.” The Phenician goddess Dido, “the beloved one,” was the counterpart of Dodo and the consort of Tammuz, the sun-god, “the beloved son.” Professor Sayce, whose notes we follow, thinks that the original name of David was Elhanan, and points to a possible interpretation of 2 Sam. xxiii, 24, and remarks the appropriateness of transferring the name from the deity to the king of whom it is said, “all Israel and Judah loved” him (1 Sam. xviii, 16).

Marratim. With this word we may compare Merathaim in Jer. i, 21. It means “salt-marshes,” and is especially applied to the marsh lands bordering on the Persian Gulf in southern Babylonia.

Khabiri. The word means “confederates,” and they were said to have bordered upon Rabbah and Keilah. Light is here thrown upon the origin of the name Hebron. The termination *on* distinguishes territorial names. Hebron may have been a confederacy of tribes, so many as were accustomed to meet at the ancient sanctuary Kirjath-Arba.

Ebed-Asirta, or *Ebed-Asrati*, “servant of Ashera.” Asrati in one of the tablets at Berlin is preceded by the determinative which marks it as a divine name. Ashera, mistranslated grove in the Old Testament, was the goddess of fertility, and was

symbolized by a cone or branchless trunk of a tree. She is to be compared but not confounded with Ashtoreth or Astarte.

Melech-Ar'il, Moloch is Ar'il. On the Moabite Stone, Mesha, king of Moab, is represented as carrying away the *arels* of Doda and Yahveh. The word may be best translated "horns," and this, it seems to us, is the meaning of *arel* or Ariel in 2 Sam. xxiii, 20. In the latter passage, the Authorized Version, "he slew two lion-like men of Moab," while the Revised Version translates, "he slew the two *sons* of Ariel of Moab." A son of Gad bore the name Areli (Gen. xlv, 16; Num. xxvi, 17). Isaiah in xxxiii, 7, has "their valiant ones" or "valiant ones"—the Hebrew is *erelam* or *erelim*. Ariel in Isa. xxix, 1, 2, is the name of the stronghold of Zion, and at a later period Ezekiel applies the name to a part of the temple (Ezek. xliii, 15, 16).

This list of words might be extended, but enough has been done to show the importance of the "find." We have at hand in these tablets most material aid to assist in mapping out, for geographical and ethnological purposes, Palestine and adjacent countries at the time of the conquest. Obscure chapters in history receive a welcome light, and Semitic philology a considerable addition to the tools with which it labors.

But a portion of the tablets have as yet been published and made accessible to the scholar. The most important of the published tablets have been translated by Professor Sayce, and his translations appear in the second and third volumes of the new series of *Records of the Past*, and the later *Proceedings of the Society of Biblical Archaeology*. In the latter publication E. A. Wallis Budge has given a catalogue of the eighty-one tablets of the British Museum and a glimpse of their contents. The tablets at Berlin and Cairo are in course of publication under the editorship of Winckler and Abel.

We await with high expectations the results of further studies.

J. N. Tradmburgh.

ART. VI.—THE RELIGION OF ATHENS.

THE primal, ever-central cult of the Queen of the *Ægean* was the fairest which the heathen world has ever known. There was in it nothing cruel, vulgar, or unclean. No human sacrifice stained its altar or tainted its air. Its ritual, radiant with poetic beauty, fostered art, not in forms uncouth and monstrous, but of grace and dignity such as modern and even Christian art may copy or imitate but cannot excel. Heathen indeed it was, but men do not gather grapes of thorns; and the germ of a system out of which came such splendors of art, poetry, and philosophy as challenge the rivalry of the later ages must contain special elements of beauty, purity, and energy. Modern research has unfolded so much the close-wrapped mystery of the past that inquiry after first things has become a pleasing recreation. At the dawn of history nations are already counting as divine some natural object or some aspect or phenomenon, and approaching it in worship. The Greek tribes in this matter differed among themselves; the Dorians, best represented by the Spartans, having Apollo, the sun, for their divinity—that is, chief and dominant among many, for

The lively Grecian, in a land of hills,
Rivers, and sounding groves, could find
Fit resting-place for every god.

The Ionians, whose metropolis was Athens, took as patron and supreme object of worship Athené. To her it was given to rule from the Acropolis; here were its chief temple, its grandest statues, its fullest, noblest ritual. Who is this Athené?

Before the Sanskrit was made known in Europe (not a century and a half ago) the name had always been a mystery. To the scandal of etymology it had been derived from the Egyptian Neit, who appears on the tomb of Rameses I. as "Universal Mother," or Nout, "Goddess of the Sky." Such derivation, resting on a single letter, "n," might justify Voltaire's sarcasm, that etymology is a science of words, in which "consonants count for little and vowels for nothing at all." The Sanskrit sheds its light on very many of even our English household words, and still more copiously on our Greek. It gives us *ahan*, "day," from which comes an adjective of which the

feminine form is *ahandá*, "early, matinal." Several roots pass from Sanskrit into Greek with a change of *h* into "*θ*," as *hu* becomes "*θυ-ω*" and *guh* becomes "*κευθ-ω*." The *h* of classical Sanskrit may become *dh* in the Vedic, as within the Greek itself "*ερχ*" becomes "*ελθ*." "*Αθήνη*" was in Doric *Αθηνά*, and this was familiar even at Athens. "Athené" is thus identified as the Dawn, and with this her legendary deeds and attributes easily agree. To-day the Dawn is "*Αθήνη Βούδεια*," for at its first streaking the peasant yokes his oxen for the field; it is "*Αθήνη ἐργάνη*," for all labor stirs with the early light; "*γλᾶνξ*," the little brown owl, flies forth in the dimness to meet "*Αθήνη γλανκῶπις*." Athené springs from the brow of Zeus; her long robe is saffron or golden; she is virgin ever fair; she is in all poetry and mythology harmonious with the personification of the dawn.

Dawn upon the Acropolis! "It is always morning somewhere in the world," and the dayspring wears its charms from land to land, a tireless traveler, a welcome, joyous visitant. But here on this marble height, as on a chosen dwelling-place, it lavishes its wealth of splendors as if it would say, "This shall be my rest forever; here will I dwell, for I have desired it." Where on all this goodly earth does morning brighten over another region like this—over such a disposal of field and grove, of hill and plain, of island and sparkling water? For the worship of this goddess, sprung in perfectness from the brow of *Dyaus*, the Parthenon—"House of the Virgin"—was built. The venerable wreck of to-day, the work of Pericles, stands on the foundation of an older one that went down in the Persian wars. That had been built by Pisistratus, and there is reason to think that even it had a rude predecessor. The front is eastward, and in its eastern end were the great altar and the great statue of the goddess. Its axis points to a defile in Mount Hymettus, four miles eastward, and precisely in this defile rises the sun at the summer solstice. Here of old, as if to welcome his earliest beam, was a small temple of Apollo *Kunigos*, "the sun," and here to-day is a chapel and monastery of St. John Kunigos, as forerunner of the Messiah, the Light of the world.

For Athené's worship was reared this Parthenon, the most perfect building ever consecrated to the service of religion.

Within it her statues of ivory and gold showed the purity and the glow of the dawn, and west of it rose, with spear and helmet as guardian of her city, her brazen image cast from weapons gathered at Marathon.

Around Athené, as daughter of Zeus (Dyaus), the broad and mighty Day, and springing in bright armor from his brow, gathers many a woven myth and legend. As from the brow of Zeus she personifies his wisdom; and the brown owl, γλᾶνξ, comrade of the dawn, on her helmet and even on her head, γλαυκῶπις, or by her side, became the symbol of wisdom.

Athens, by wars, alliances, and trade, came to have relations with many lands, and by policy, by hospitality, or by sincere approval it adopted gods many and various, presiding over the manifold human concerns and the changeful phenomena of nature. Even the sum total of these did not fill the void ever opening in the human heart, which none but the Eternal perfectly occupies; and so, when Paul walked from Piræus to Athens, he saw on his right at Munychia, "as he passed by and beheld their devotions, an altar with this inscription, 'To the Unknown God.'" This vague supplement to a list of at least three hundred and fifty deities, stood as a confession which Athenian pride would in this way only make, that the Athenian heart felt still a lack of the divine. The apostle came to Athens when her glory of freedom and of material dominion had long since departed, but her glory of art and philosophy remained. She was the school of mankind, and could loftily say, "My mind to me a kingdom is;" and pride of culture is quite as hostile to self-renouncing Christian faith as is sensuality or avarice. Before him, on Mars Hill, are Epicureans, counting pleasure the object and prudence the guide of life, and death the end of all. There, too, are Stoics, believing in duty, in loyalty to providence, in constancy, fortitude, and benevolence, and final absorption into the world-soul with loss of individual being. The preacher's simple facts would have swept the Acropolis of its wealth of altars, and have parted the fair city from the charm of its previous years. The sermon caused (as the Gospel always causes) the thoughts of many hearts to be revealed, and threw light on the peculiar heathen fascinations of the place.

For the heathenism of Athens was embalmed in art and poetry, in philosophy and eloquence. Every charm of the

town was framed in a heathen setting, and its very heathenism dominated the taste and learning of the world. To-day its only objects of interest are survivals of these pagan splendors. Nowhere on earth was ever so high non-Christian glory achieved as here; and Satan, as tempter of Christ, might proudly tell its excellence:

On the Ægean shore a city stands,
Built nobly, pure of air and light of soil;
Athens, the eye of Greece, mother of arts
And eloquence, native to famous wits,
Or hospitable, in her sweet recess,
City or suburban, studious walks or shades.

The Gospel's scantiness of success at Athens was partly due to some peculiarities of the Greek race which were intensified in the Athenian character. The wide, the vague, the emotional, the feeling of the tender and the profound were not in all their thoughts. In their religious exercises was no soul-pain, no pleading, no tears; and not even at their funerals was grief to be seen—only calmness and almost cheerfulness. They were true children of the morning: as a race they were never more than twenty years old, and they lived in the blooming youth of the world, fashioned between young Achilles and young Alexander. The world to come threw for them neither light nor shade upon this present, and the joy of living amply repaid for them life's pain and labor. This was partly from temperament and partly, it may be, from having a home in a sunny land, in pure air, by bright waters, and beneath sapphire skies. The Greek, though given to sacred demonstrations—to songs and rituals and processions—was of all men the least religious. The Goth, the German, even the Roman and the Celt, fierce and gloomy, were far more religious than our lively Greek, who, full of motion, wit, and curiosity, was never spiritual, sad, foreboding.

All this crowds one's thought as on Mars Hill he recalls the apostle and his sermon. The place is now utterly bare and rude, relying for its fame on history alone. Some Barnumizing divine got here a stone for his Tabernacle, as if, forsooth, the stone could carry inspiration! Here the *surroundings* are every thing, and they are not portable. Could Mr. Talmage have taken the Acropolis as it looked down upon the preacher, this sky, this air, all this enchanting environment! As those

Athenians listened so have the men of our day listened on that same hill to a missionary, and with no frivolity or ridicule. Perhaps no hearer was as fair of mind as Dionysius the Areopagite; there was among his hearers no woman named Damaris, but none thought "Jesus" and "Anastasis" strange gods. Note the woman named Damaris! Though Athené was a goddess her worshipers had no appreciation of women, nothing of the romantic, nothing of the chivalrous toward her. When in Athenian history was an heroic exploit performed for a woman's sake or by a woman's inspiring? Pericles declared that of women she is best of whom least can be said, and Plato, in his fine theory, found for her no "sphere" but the care of the house and the perpetuation of the species, even when Helen, Andromache, and Antigone were above the horizon in beauty, dignity, and devotion.

This repression of the most susceptible half of the human race, not from barbarism but from conviction, philosophic and inveterate, re-enforced by four centuries of Turkish control, is still felt in the land, and its influence is only now dissolving. Only within a few years have girls come freely to the public schools or have ladies promenaded freely on the avenues of Athens. How different from this was the feeling of those rude Germans who, as Tacitus says, looking upon women with awe, reckoned their advice oracular! That this low estimate of woman hindered Christianity at Athens is clearly proven by what is plain before one's eyes to-day.

One may, then, believe that this levity of temper, this æsthetic type of idolatry, and this abnegation of women made the entrance of Christianity at Athens peculiarly difficult. It also gave Christianity, after entrance, a peculiar type. The heathen mold shaped Christian usages to a shape still traceable. The temples were given over to the service of the new faith, but this service was kept closely akin to that for which they had been erected. Thus the little *κνυγός* in the cleft of the horizon east of the Acropolis, through which the summer dawn first whitened, became a chapel of the Baptist, the comer foreshowing the Messiah. When a rain is at hand the highest point on the island of Ægina wraps itself in portending clouds, and here was of old a temple of Poseidon, giver of rain, as god of all water. This temple on the peak is to this day the Church of that

St. Elias, that Elijah, at whose word rain came or failed in Israel.

The Parthenon, built for the goddess of wisdom, became the Church of St. Sophia—Holy Wisdom—and, but for lack of sacrifices, the old pagans might still have worshiped there. It later became a Turkish mosque, and was in good repair until, two hundred years ago, a Venetian bomb touched powder stored therein and wrought its present ruin. The shrines which made Paul think the city wholly given to idolatry are there—six hundred now—set for Christian devotions. This transfer of temples had this result, that paganism lingered in their air, and at these shrines converts and heathen could, with whatever differences of inward temper, bow with small visible distinction. The whole human race might worship there.

Athens, at Paul's coming, and long after, was the center of energy for heathen philosophy and literature. Here schools flourished and systems were formulated, and the thinkers of Athens were leaders in man's intellectual domain. Here only the Roman, when master of the world, knelt in reverence. Adrian and the Antonines flattered Athenian teachers by adopting their ideas, and owning them as masters in the realm of mind. This homage fostered a pride of intellect that led these men to reject, without examination, a gospel that does not appeal to fine taste or crave philosophic approval and patronage, but which addresses the heart's hunger and demands humility. Pride of culture and attainment is incompatible with Christianity, and here the Athenians stumbled.

When, in the fourth century, Constantine by edict made of our Christian faith the religion of the world, the Greek mind attacked with vigor this new material. It gathered the sacred books into our present canon. It formulated the creeds. It defined the doctrines of the Trinity, and Basil's, 380 A. D., was the first recorded baptism into the name of the Three Holy Persons. But this very activity, easily becoming morbid, gave the truth some hinderance. Subtlety in dialectics had here always been cherished; it had given lively pleasure, and, indeed, delicate discernment of nice distinctions in thought had marked all Greek literature. Even in art this quality appears, giving fine tracery of often the highest beauty, making the Parthenon, while severely Dorian as a mass, exquisite in refinement of

detail. In Christianity this gave, as to Chrysostom, a special eloquence; but its evil was seen in a tendency to delicate hair-splitting controversy. Words and names, running into puns and quibbles, were unduly regarded, and from this came consequences sometimes serious. Thus the procession of the Holy Ghost "from the Father *and* the Son," or "from the Father *by* the Son," divides to this day the Eastern and the Western Churches, and *ὁμοιούσιον* and *ὁμοούσιον* separated with an iota Arians and Athanasians.

"The Orthodox Church of Greece" has a geographical range from Mt. Sinai to Archangel and Chicago. On Greek soil it had long been under the control of the patriarch of Constantinople. Gregory, patriarch in 1821, being suspected of favoring Greek freedom, was one Sabbath morning hung by the Turks at his church door in all his priestly robes. His successor, they took care, had to be cautious, and counsel against the war. In 1834 the king of Greece was by the constitution made the head of the Church, and with the Holy Synod of three archbishops and three bishops (or laymen) forms the governing body. George I., reared a Lutheran in his native Denmark, remains a Lutheran, attendant on his own solitary services, but his son and all thereafter must be in the Orthodox Church. The State Church of Greece can give a very plausible reason for its own existence. During the four hard Turkish centuries this Church was the only Greek organism. It alone preserved the Greek nationality, and was a center for rally and appeal. When the struggle for independence began, Germanios, the venerable bishop of Patras, waved with his own hand its first banner, while Gregory, as we said, was its first illustrious sufferer. The Church is thus interwoven with the dearest memories of the State, and Gregory and Germanios, with Bozaris and Ypsilanti, are in that near constellation of patriots far behind which shine Miltiades and Leonidas.

The Church of to-day is of simple frame. Its archbishops and bishops are paid by the State; its priests live by the contributions of their parishes. These being often small and poor, the priest must by some private industry re-enforce his income. He may even keep the village saloon (not our American scourge!), and on a Sunday or holiday may don his black robe and conduct service with no loss of reverence from his people. In

their eyes the service in and of itself has fullness of merit if its administrator be but duly ordained. They hold that baptism removes original sin, and the Lord's Supper removes all guilt of behavior. Their ritual, like the Romish, proceeds with crucifixes (the cross alone) with lighted tapers and the smoke of swinging censers. Indeed, they do not count a public utterance to be a prayer unless it be attended with the visible symbol of the cross. The true merit, one thinks, of all prayer is thus hinted. The priest chants prayers and collects in Platonic Greek, "which is understood of the people," and the clerks respond in horrid elocution. As the people retire they lay on the plates their offering and touch themselves, as on entrance, with holy water. The ritual seems the same on Sunday and on the many holy days which seem to outnumber and obscure it. There is no sermon, yet when a priest feels the gift and impulse of religious discourse he has no lack of hearers.

Amid this smoking of incense, this flaring of tapers, this droning and screaming of chant and response, one has a painful sense of excess of ritual—of mere mechanism. But at this very time at Athens, amid the ruins of heathenism and torpor of Christian faith, new life is rising. A tender plant is in sight, a plant of foreign budding, yet in the divine order so early set and acclimated in Grecian soil as to be now at home there, putting forth leaves and shoots and young fruit with the energy of an indigenous rooting.

It is now some thirty years since a young woman trained in that Mount Holyoke school whose motto is *Non ministrari sed ministrare* sailed from Boston to be missionary at Athens. Obstructions enough were in her way—a strange tongue, a strange people, the Periclean jealousy of foreigners, the Periclean repression of women. Proud of his language and his national pedigree, believing with his Church and resting in its sufficiency, it seemed to the Greek impertinent that one should come from far away to persuade him and his to Christianity. The young missionary's faith was sorely tried. About this time a young Spartan of ancient and honorable family decided to take a liberal education and follow the medical profession. He came to America and graduated at Harvard. Becoming religious he studied at Andover, and returning home as a clergyman he became the young missionary's husband. They estab-

lished themselves in Athens for the work of a life-time. They slowly gathered about them a few who from gracious conviction sought and found newness of spiritual life.

Religious freedom in Greece is secured by law, yet to get incorporation so as to hold real estate, to sue and be sued, and the like, was not so easy. The little society was offered full recognition of its rights under the title of "Foreign Protestants," but this they indignantly refused. Foreign they were not, and Spartan temper could ill brook the appearance of alienation from the land of Leonidas; nor would it be wise to wear a name that to the proud and patriotic Greek would suggest the idea of foreign charity or foreign intermeddling. At length they gained legal standing as "The Evangelical Church of Greece;" the State Church being "The Orthodox Church of Greece." These are with the Evangelicals the days of small things, though of growing things. Their little church and parsonage are in the best of Athens; a membership has come to them, drawn by a gracious hunger of soul, and finds with them a comfortable religious experience. Some of their people have by this course incurred social danger, financial harm, and even a taste of persecution. But they have found life in the living Saviour. Their Sunday-school, their prayer-meeting, their preaching services, were spiritual and refreshing. They sing the gospel hymns in their tuneful Greek, so near to Homer's a stranger from overseas could join with all his voice.

The missionaries have been happy in their own household. A daughter, gaining at Paris the highest honors in medical study, and having a brilliantly successful practice, has opened an office in Athens, and this must tell favorably upon the position of women in the city and indirectly upon the welfare of her father's Church. A son, graduating at Harvard and studying reputably at Berlin will possibly become professor in the University of Athens, for the Orthodox, even though averse to evangelism, are zealous for education, and proud when their countrymen bring back from other lands some garlands of achievement. Less than a hundred such believers, however spiritual, are very few among more than two millions of the Orthodox; but through them the Head of the Church can renew life even under the ribs of death. Revival must come (in Periclean phrase) through "freemen, Greeks, Athenians."

On a sweet summer evening one sat with this missionary family on the flat roof of their parsonage. The round moon filled with light the blue sky, and shed a wide soft radiance upon the city and plain and sea and the faint horizon, and all was toned with beauty. Behind us westward rose the Acropolis, its marbles glistening in the moonbeams, and weaving with its heavy shades all the witchery of contrast. Across the street before us stood the broken arch of Adrian, that fierce opposer of Christianity, that generous patron of Athens and her gods. Not far beyond rose sad and lonely those seven massive columns, grim survivors of the great temple seven hundred years in building to Olympian Zeus. Yet farther to the left, over the palace and its gardens, on the top of Lycabettus, shone dimly the lamp from the shrine of St. George, that church hero whose fantastic career might win him a place among the demigods of mythology. Here amid such surroundings, where relics so illumined told of vanished splendors of the older gods, whose mighty and magnificent sanctuaries were so sunken into chasins of ruin, and amid the formal, spiritless, half superstitions of these latter days which the faint flicker from St. George's Chapel so aptly symbolized—here in this dreariness was a plant that our heavenly Father had planted, not to be rooted up. Under its green and fragrant foliage weary souls were finding rest. As one mused of it he forgot the melancholy grandeurs of the past and the barren dullness of the present. Before him rose a vision of better days. Out from the Evangelical Church is to go life for the venerable Orthodox. The set time for the divine favor comes, and fair Athens, with this dear and goodly land of Greece, will brighten in a glow that Athené from the golden East never flushed upon the eyes that for her coming watched at the morning front of the Parthenon.

A. B. Hyde

ART. VII.—IS RATIONALISM RATIONAL?

VULGAR rationalism seeks the overthrow of truth, as Absalom undertook to dethrone his aged sire. The picture of the auburn-haired prince standing at the city gate courting the favor of the populace, stirring up sedition, and stealing the hearts of the Jewish yeomanry by kisses and show of sympathy and false promises, is found again in the attempt of rationalism to lead astray the rising generation by holding up an illusory future, and by offering honors and a liberty out of its power to bestow. What of the claims of this pretender to the throne? He may be related to the monarch, but he may have no right to the scepter.

The terms used in the question are of two kinds. A specific and formal meaning belongs to the first. The second is used in its ordinary sense. Etymologically they are nearly related. Yet, as a result of an abuse of reason, they may be made to appear to differ by a whole diameter of thought.

There is unexpected harmony among both friends and foes as to the ideas involved in the word rationalism. It is not a recent term either in theological or philosophical speech. It was applied to the Socinians as early as 1588, and even before the middle of the century it was used to designate a sect in England given over to skepticism.

To all parties having this name, *reason is the only rule of truth*, its measure and pattern; and for the extremist it is the only *source* of truth. As a system—if such a babel of thought can be said to have the unity that dignifies a system—rationalism is of quite modern origin. The middle of the last century beheld it gaining definite shape, and the first decade of this century witnessed its culmination. It is not, however, in spirit by any means extinct, but flourishes in minds of oblique tendency under the slightest favoring conditions.

Bacon was right when he pointed out as a source of error exaggerated and almost idolatrous respect for human intellect; a respect which turns men away from the contemplation of nature and experience, and makes them revolve, as it were, in the circle of their own meditations and reflections.*

* Pressensé's *Jesus Christ*, p. 2.

In order that we may conduct the subject to a right conclusion let us view the common ground upon which the rationalist and the supernaturalist stand, and from that make our start. That common ground is that *truth is a unit*. All systematic philosophies are simply illustrations of the bent of the human mind to present in one the many diversities of the universe. The statement that truth is one cannot be objected to by the rationalist, for his duty is, as he conceives it, to judge the contents of truth, of which human reason is the source and measure. The supernaturalist must hold it, since he is wont to trace all lines of development in nature and thought, church and state, material forms and spiritual powers, up to the one God.

The question at issue is, What are the contents of this vast body of truth? As we seek an answer we reach another position accepted by both parties, which may be stated as follows: Truth is never self-contradictory, but is supremely self-consistent. Leaving out of sight for the moment all matters of fact over which the tides of speculation have ebbed and flowed with ceaseless movement, this abstract proposition has little less force than an axiom. However small or large the whole body may be it must be coherent, and be marked in all its parts by congruity.

Therefore all parties to the controversy face the question from the same level. But beyond this their ways part. The supernaturalist claims as a part of the contents of truth a system of revelation, and accepts it though declaring that not all of its details are equally clear under reason's analysis, even the most enlightened possible. Such an admission is made by a living theologian of repute. He says of a certain doctrine, "This has for me no solution in rational thought." * So also wrote the illustrious Blaise Pascal. "If we submit every thing to reason our religion will have nothing in it mysterious or supernatural;" and he stands on firmest rock when he says in a sentence further, "If we violate the principles of reason our religion will be absurd and ridiculous." †

Pascal's second statement stands in fraternal accord with the first, on the ground that it is a rational inference from the claim of the necessity of a revelation to accept certain things in it

* Miley's *Atonement in Christ*.

† Pascal's *Thoughts*, p. 278.

which reason may not fathom. Opposed to these is the devotee of reason when he declares he will accept nothing on, above, or under the earth too wide, too high, or too deep to be measured by the processes of syllogistic thought. And forthwith reason stalks out, to change the figure, "breathing threatenings and slaughter" against the fundamental articles of the faith of Christendom. The venerable servitors of the kingdom—the inspired word, prophecy, miracles, the Deity and resurrection of Jesus Christ—like so many disturbers of peace, are haled, cast into prison, tried, and condemned.

In charging rationalism with unreason I venture to sustain the charge upon the basis of an admission of rationalism—thence to go forward to a fair and unshaken conclusion. The rationalists, with whom our argument is, are in the main theists. Ours is the wooden-horse argument, by use of which the Greeks won Troy. The horse was owned by the Greeks; yet Troy fell not till the Trojans claimed possession of it and dragged it within the famous walls.*

Dogmatism that fights without the walls oft loses as many lives as it takes. I know not how to prove the inspiration of the Bible to an entire disbeliever in inspiration. Christian apologetics is more and more striving after a common ground of belief. This we have in the case at hand. These disbelievers in the miraculous, these deniers even of the veracious historical characters of Christianity, believe *in God*. They are not atheists. And if many lean to agnosticism it is in the line of inability to *prove*, rather than in the purpose to *disprove*, the existence of Deity.

Let us not now stop to array the facts over which Christian apologetics presides, but examine from an abstract basis the utter irrationality of that system of human research which professes to be theistic and yet dares to set aside certain features which rational theism holds as essential to a belief in a personal God.

The following five positions will illustrate the argument:

1. In the first place what is, upon a theistic basis, a *great a priori* possibility, and still further, probability, is the *miraculous*. This rationalism sets aside. Now for us to admit, as we

* Quos neque Tydides, nec Larissæus Achilles,

Non anni domuere decem, non mille carinæ.—*Æneid*. book ii, 197, 198.

must, that miracles have less apologetic value than in other days, is not to lose our grip on the main question. Why must the miraculous be made a synonym for the incredible? There can be no fair appeal from the following words of Dr. Pressensé:

Christianity is bound up with the faith of the supernatural, and with it must either conquer or fall. To attempt to maintain it, while robbing it of this, its truly characteristic feature, is to introduce intolerable anarchy into the world of thought.*

I may not pause to emphasize a point so patent to the eye of logical thought. The truest thinking of to-day can simply echo the true voice of yesterday. John Stuart Mill, the drift of whose mind seemed in his last days to be toward Christianity as the supreme revelation of the divine mind, is speaking of the force and grip of Hume's argument against the credibility of miracles, and says:

All, therefore, which Hume has made out—and this he must be considered to have made out—is that no evidence can be sufficient to prove a miracle to any one who did not previously believe the existence of a being or beings with supernatural power, or who believed himself to have full proof that the character of the Being whom he recognizes is inconsistent with his having seen fit to interfere on the occasion in question.†

The meaning of this is clear. The miraculous is not logically incredible to a man who believes in the existence of a God who has made the universe, and peopled our world with moral intelligences, and ordained laws for their rule. To a man who does not believe in such a Deity you waste breath in trying to prove a miracle. That is all there is in Hume's celebrated argument. It is put in another shape in Fénelon's *Telemaque*. The student recalls the effort of Ulysses to convince one of his men who had been changed to a hog by Circe that it was shameful in him to remain a hog, but without success. So it is ever. But what shall we say of those who refuse to be orphaned of faith in God, and yet who bar the doors of their proud logical abode against nearest kin? That man who adds to his claim of belief in an almighty and all-wise Creator the claim of logical thought is under bonds of reason to accept the miraculous whenever veracious human testimony declares that

* Pressensé's *Life of Christ*, p. 27.

† Mill's *Logic*, p. 376.

a great on-moving coherent system of divine truth has here and there flowered out in fragrance unmistakably divine, and borne fruit undeniably salutary to man.

The conception of the worth of human testimony opens the way for another charge of unreasonableness against rationalism.

2. It may be framed as follows: In refusing to credit testimony when its burden is the inexplicable, rationalism not only surrenders the past, but subjects the witness of the present day, on all points not immediately open for reason's criticism, to the unjust impeachment of coming generations. If ancestral records are under the ban of my unbelief I have little right to expect posterity to credit the things I tell which neither of us can explain. This folly runs to gross extremes. Professor Baden Powell, in *Essays and Reviews*, says, "Testimony can avail nothing against reason;" and declares that the question would be unchanged if we ourselves were the witnesses of an alleged miracle. In short, we are not to believe our own eyes. Then we should be better off if we went further to do as the philosopher mentioned by Montaigne, who put out his eyes to free his mind.

What becomes of human history and the true witness of true men to the miraculous? Instead of these exhibitions for spiritual ends of divine might which seem temporarily to set aside the ordained courses of natural law being contrary to the analogy of God's dealings with his material world, in which he shows his power and skill, is it not in finest keeping with his nature thus to proffer to man visible marks of his presence and purpose in things touching the soul's welfare? Upon what else than human testimony are we to depend? The absurd outcome of the denial of the value of testimony when it has to do with the mixed clear and dark is seen in the merciless criticism of Strauss, in which he claims that Christianity needs no historical basis:

The supernatural birth of Christ, his miracles, his resurrection and ascension, remain *eternal* truths, whatever doubts may be cast on their reality as historical facts.

Credulity may often play the fool, but verily incredulity here loses its chance of being crowned with a fool's cap only because its proportions are too colossal for the materials which human sarcasm has in hand to match it with. Before his death

Strauss receded from this logically untenable position, going over to the side of religious know-nothingism. Yet enough of sheep-heads have jumped the wall after their leader to justify this chase.

There may be some candid enough to say, "I will accept a miracle authenticated by competent witnesses, but none other." The moral court in the soul is forgotten by vulgar skepticism. God has not been on the hunt for chemists and professors of physics to attest his wonders. Yet Renan says:

Miracles are not performed in the places where they ought to be. One single miracle performed in Paris before competent judges would forever settle so many doubts.

Dr. Christlieb suggests the French Academy as a competent judge. Its record has been made:

We would remind those who feel inclined to submit to its decision as infallible that this body in former times rejected 1) the use of quinine, 2) vaccination, 3) lightning conductors, 4) the existence of meteorolites, 5) the steam-engine.*

Experience is double-handed, and takes hold of two realms:

A miracle is an interference with the law of uniformity. . . . That law is simply the result of an arrangement of causes which may be changed. It is not guaranteed by any intuitive or necessary conviction. It is simply the result of experience, and the experience which has established the natural may also establish the supernatural.†

3. Another rare bit of inconsistent logic is found in the way in which rationalism discusses the much-lauded doctrine of individual and race development. The torch of reason has been thrust far out into the darkness of this problem. Rationalism is not Godless—so it affirms. Yet the evolution of better from good, and of best from better, is accomplished independently of help from without. • Let us think a moment. This theory, to be accepted, must be thorough-going enough to put all men in the past below some men of these later times. This law might allow the centuries their exceptions, but not the millenniums. How is it? Ask the thousand years. There have been men in the past without their like in our day. This the Christian declares, and lo! the Rationalist is in his company,

* *Modern Doubt and Christian Belief*, p. 324, note.

† McCosh: *Tests of Truth*, p. 122.

yet confuting the premises of his syllogism by a most fatal admission. Theodore Parker said :

We see in Jesus a man living man-like, highly gifted, and living with blameless and beautiful fidelity to God, stepping thousands of years before the race of man; the profoundest religious genius God has raised up.

And yet he concludes elsewhere that the race owes nothing to any supernatural past! Why then, we ask, has not the race outgrown this great past, if no development of supernatural law foreshadowed it and brought it to the highest level in human history? And if there was no interposition of the divine in by-gone days is it not possible, nay, probable, that some one should be born of woman to surpass the Nazarene carpenter's Son? Why this ceaseless admiration if he were only human, and if the law of race growth be continuously true and onward moving? Other things equal, this law of evolution should provide for unvarying progress in all departments of human nature. The plan of skepticism, which is first the destruction of a so-called mythical past and a superstitious faith, and then the erection of a new system that it is pleased to call a "religion of reason"—this plan, to be entirely rational, should clear the rubbish of the supernatural not merely from the path of the uneducated and unthinking millions, but, above all, from its own way, and this it fails to do.

4. Another effort of rationalism calls for our attention. Under the guise of a philosophy to which other days looked, and to which the opening of our century gave something like systematic shape, *man as a spiritual fact* is excluded from all scientific discussion. It is not in the present purpose to show the unreason in such ostracism except upon the ground taken by this philosophy, to exclude things immaterial from examination. The essential feature of this, the positive philosophy of Comte, is a most striking illustration of an illogical method, for a rigid adherence to these same peculiar dogmas of research demands that the field of inquiry be enlarged so that mental as well as material phenomena be included. The direct effect of this school has been great: its indirect has not been trifling. I do not say that Comte was a theist. But large numbers who have walked by the aid of his sign-boards have declined to throw theism over the fence. There is over all his smaller

signs this—the necessity of recognizing the soul's dependence; which led Comte to substitute humanity as a deity; which led him, possessed of one of the most unimaginative, unsentimental minds that ever reveled in the cold abstractions of logic, to worship the memory of Madame Clotilde de Vaux; to set apart his Wednesday afternoons for pilgrimages to her tomb, and to invoke her memory in passionate words three times each day. Surely the famous sentence of Voltaire's, lately cut into the face of his monument, "If there were no God it would be necessary to invent one," illustrates the pitiful outcome of this boastful system.

This philosophy is best known by its doctrine of the "three stages," as they are called. There are in each man, and have been in the race as a whole, three stages of development: first, the theological; second, the metaphysical; third, the positive. In the first, men saw in nature forces over which they had no control, and they deified them. Gods were in every thing. Man rose above this by searching for the power or cause back of these multitudinous exhibitions of force, thus arriving at the metaphysical stage. He became impressed by the thought of the unity of intelligence and of will in a diversity of manifestations. Back of all these oftentimes capricious movements of second causes there was one Great Cause. Here the mind rested for a while. But the search for the First Cause proved so hopeless that the mind moved on to its last stage. In this, the positive, there is nothing left for man but to observe and compare material facts and appearances as in themselves complete. We see things, effects, as they are; beyond this we cannot go. The enumeration of the myriad phenomena in their daily flux must take the place of search for efficient causes. Not ours to ask *whence?* but *what?*

According to Professor Bowen, all that is peculiar to Comte in the three stages is the doctrine that they "are necessarily *successive* developments of thought and science, and thus constitute a real progress from error to truth. But this assertion is not true, is not even plausible, and its falsity is now almost universally admitted. These three modes of looking at the phenomena of nature are not *successive* stages in the history of thought." *

* *Modern Philosophy*, p. 265.

The "three stages" are introduced here simply to put us face to face with the practical bearings of the Comtean philosophy in its solution of phenomenon upon a purely fractional basis.

The point of criticism is this: The crowning mistake of this view of mental growth lies in its refusal to abide by its own methods. It is not in thorough-going harmony with its own rules. It swerves from the right line of a full investigation of phenomena the moment it touches the immaterial in man. For positivism professes to deal only with observed material facts and their sequences. It calls them full and complete in their physical character. Now, the true conception of the world of matter cannot leave out of sight the world of mind. No fact is wholly material. Mind exists in closest bonds with the facts of physical science, of historical science. To profess to deal with any so-called fact as a complete thing in itself is to play a hap-hazard game, and then to dignify it with the name of scientific research. That study of any deed in history, of any thing in the changes of geologic formations, in the revolutions of suns, in the shifting of the sand-grains under the dominion of the tides, which does not consider the fact in the various relations that make it what it is, and therefore give it a peculiar place as a peculiar fact—that study does not deserve the name of scientific investigation.

The geometrical properties of a simple curved line are as clearly phenomenal, strictly speaking, as the graphite which draws the black line on the white paper. So if this philosophy were entirely self-consistent it would find God in nature. It would find the soul in man. Each of these "finds" is, in its last analysis, inscrutable and past understanding, but as a fact undeniable.

No such elimination of man can be made by positivism. Body cannot be put under the microscope and soul dismissed. The hemisphere is not to revolve before our eye for the rounded globe. Man is a strange compound. His right arm hews down the primeval forest. His imagination sets forth in orderly array the verse that sings the search of an Evangeline for a Gabriel. Man has his ambition, and he molds it into a pyramid. He has his love, first for a woman, then for a land, and writes a divine comedy. He dreams of conquest, and the prophet of the horseman's vision becomes the mailed warrior

on the field of Hastings, and Cromwell at Dunbar, and Wellington at Waterloo.

Man has wrought more changes on the earth's surface in the few thousand years of his history than what are called natural forces did in as many millions. We cannot discuss this planet to thoroughness and leave out man.

In the narrow sense positivism—and here alone is it worth our attention—teaches, "We have no knowledge of any thing but phenomena, and our knowledge of phenomena is relative, not absolute." *

If positivism (in this, empiricism) means that physical science has nothing to do with any thing not addressed to the senses, all right, well and good, but positivism implies more than this. The assumption is that the "science" is such in the widest use of the term, and so human knowledge at large is compelled to stultify itself. The moral and metaphysical sciences cannot be ruled out. The positivist denial of first principles is suicidal.

All empirical or positive science must rest upon a metaphysical basis—that is, upon the assumption of first principles not evident to sense, and yet more unquestionable than any sensible fact. ‡

We reach here a denial of Comte's statement that we can know nothing of causation. ‡ The bond, the *nexus* between cause and effect, we may not know. But it is safe to affirm that the mind knows causes as well as effects.

Cause, in its psychological form, is *will*; cause, in its scientific form, is *force*. We can know the external world; we can know men; we can know God. This short cut we have taken will make very credible to us the statement of one of America's foremost scholars:

I speak with strictest scientific precision when I say that I know far more of the nature of God than I do of the nature of a sand-grain. §

Rationalism is never more irrational than when, in its search for architectural splendors, it passes by the cathedral of the soul, a fact of infinite worth, holding within its buttressed walls and lofty arches a worshipful host of the holiest experiences known

* J. S. Mill.

† Bowen, *Modern Philosophy*, p. 272.

‡ See *Christianity and Greek Philosophy*, Cocker, p. 204.

§ Dr. W. F. Warren, first Baccalaureate, Boston University.

to man, and contents itself with abiding in huts that were never built for kings, never honored by their presence, never worthy of their notice.

5. Finally, upon a theistic basis faith in a supernatural that is not always intelligible to human reason is eminently rational. Rationalism sometimes divorces faith from reason, and then gives it a dishonorable burial. Faith is either supreme or it is entirely superseded; and it will not do for reason to offer, with show of magnanimity, a subordinate office to faith. It ought not to require very protracted inquiry to discover the relation faith sustains to the other faculties of the mind. Faith bottoms all human thought, if that be faith that accepts as veracious certain things as beyond proof. For instance, to what supreme court can we appeal with the question of consciousness of being? One is forever at a loss to prove it. I must have implicit trust in the primary operations of my faculties; if I cannot have it, that which is called a process of thought is made an utter impossibility. Faith stands by the hid premises of every syllogism, and it mounts to the highest reaches of the revealed will of God. This holds fast in the devotions of the saint, and not less so in the researches of the scientist. Coleridge is at one with the trend of our thought when he says, in *Aids to Reflection*:

There are, indeed, mysteries in evidence of which no reasons can be brought. But it has been my endeavor to show that the solution of the problem is, that these mysteries are reason, reason in its highest form of self-affirmation.

Allow an immortal picture to take the place of any further argument. Dante, who was at once theologian, poet, metaphysician, satirist, and patriot, shows in that mediæval miracle of song, *The Divine Comedy*, the limits beyond which reason may not venture. The poet starts forth in his search through regions in, under, and above earth. He needs a guide. He finds him in Virgil. By him led he moves through the "Inferno"—and partly through "Purgatorio." But Virgil cannot scale the higher mysteries that envelop the summits of the mountain of Purgatorio, nor on into the threefold divisions of Paradise. He is transferred to Beatrice, his love upon earth, now a glorified associate of saints and angels. The deep significance of this typical picture of progress will be caught when

we remember that in the popular thought of the Middle Ages Virgil was held in rare veneration as a mighty magician, as the impersonation of human reason. In keeping with this idea Dante lays claim to his leadership till he is left near the top of the mountain, dazed and trembling before the splendor which ushers in another guide, even his own Beatrice. In his fright the poet looks about him, and cries as if in pain :

But us Virgilius, of himself deprived,
Had left, sweetest of all fathers,
Virgilius, to whom I for safety gave me.

His patron was gone, but in the light of the eyes of Beatrice Dante found lifting power, and rose aloft to levels untrod by the failing feet of Mantua's bard. He rose, hardly knowing how, just as the waters of earth rise paying tribute to the sun that transfers the yielding drops from the river bed to the bosom of the clouds. You hear Virgil's voice as they ascend the mount :

What reason seeth here,
Myself can tell thee; beyond that, await
For Beatrice, since 'tis a work of faith.

So ever—Virgil for the plainer way, Beatrice for the beatific vision. *Lux Mundi* shall say our closing words: "We are not in reality dreaming of limiting reason by any limitations except those it makes for itself. We are not violently attempting to make reason stop short at any point where it could go on. We are only asking, Is there a point at which it stops of itself, and cannot go further? We propose to use reason right out, to press it to its utmost limit, to spur it to put forth all its powers; and we assert that, in so doing, reason will, at last, reveal its inability to get right to the end, to carry clear home."

R. G. Stevenson

ART. VIII.—MOSES AS A POLITICAL ECONOMIST.

THIS ought not to be considered a peculiar subject. To one who has given it a fair degree of attention it becomes a matter of surprise that so little has been written about it. Let us admit that the most important element in the Mosaic code is the religious; we must at least claim the second place for the economic element, which is withal scarcely less unique than the religious.

Social and economic questions are, to-day, so clamorous for attention that historians realize that they have missed one vital point in the history of any nation if they do not know something of its economic life. The economy of a nation furnishes a key to its history. Men must get for themselves food, clothing, and shelter before they can have art, literature, or philosophy—before they can form states and establish dynasties. The character of these products of civilization—of the civilization itself—is determined largely by the kinds of food, clothing, and shelter the people are able to get, and the manner of getting them. The economics of the chosen people must, therefore, claim the attention of any one who would properly understand their historical development. The daily effort of each individual must be principally concerned in providing for the necessities of himself and of those dependent on him. The character of one's occupation may largely affect his whole nature.

Certain features of the Mosaic economy have already received some attention, though little has been said concerning the system as a whole. Unfortunately, most of those who have given attention to the subject have lacked a proper understanding of the true principles of political economy, and, naturally enough, have developed some grotesque opinions. A common error, even among distinguished economists of the old school, has been to suppose that the same economic laws are good for all times and places. One great economist (Mr. J. B. Say) went so far as to say that the history of political economy is simply a record of false and exploded theories. Out of this common error two widely variant opinions concerning the economics of Moses have been developed, and it would be hard to decide

which is the less rational. By an examination of present conditions some have found that the laws of Moses would not suit our times: therefore they conclude that they were always bad. We have heard some smart talk about the mistakes of Moses. Others reason that the laws of Moses are from God, and must be good; therefore all existing laws which do not correspond with them are bad. With a zeal not according to knowledge, such persons sometimes denounce the taking of interest.

By a more enlightened view of political economy it is revealed that one set of economic laws may be very good under one set of circumstances, but very bad under another. We must understand the conditions they were designed to fit before we can condemn any group of laws. When we are thus prepared to consider the laws of Moses the question of interest will give no trouble.

In a simple agricultural community, where every man is settled "under his own vine and fig-tree;" where each household produces all that is necessary for itself, and where trade is only rudimentary; where expensive machinery is unknown; where division of labor has made no progress and the *entrepreneur* has not put in an appearance; finally, where *capital*, in its modern sense, is not thought of, there could be no need of interest. Borrowing could not be made profitable. The only man who would have occasion to borrow would be the one who had been unfortunate—whose crop had failed and left him destitute, whose ox had died and left him without a team to cultivate his ground. The man with money would receive no profit by withholding it; he could not use it, it would be only stored up. Under such circumstances there could be no occasion for demanding interest; to do so would be to take advantage of another's necessities. The principle of the law of Moses is to prevent just that thing, and upright men regard this principle as binding to-day.

But it needs not to be said that an entirely different set of circumstances is met with in modern times. Capital has become a productive factor, and is capable of yielding a profit to the one who uses it. To follow out the spirit of the Mosaic law it is only necessary to prevent the lender from taking advantage of the borrower's position by extorting a burdensome rate of interest. Whatever we may hope for in the millennium, it

is certain that if interest were not allowed to-day money would not be loaned; only those who own it could engage in business, and the poor would remain poor forever.

The simplicity of Hebrew commerce at the time the law was given is shown by the extreme simplicity of their laws of trade. They consist only in a prohibition of hard bargaining and a demand for just weights and measures.

Hebrew taxation consisted of 1) a poll-tax of half a shekel; 2) tithes of the increase of property; 3) firstlings, or their ransoms; 4) a share of the spoils of war. The total of the burden was rather large, but by far the greater part of it was for sacrificial purposes; a comparatively small portion went to the support of the Levites, who, as priests, received no share in the land except homes in certain cities. The defense of sacrifices must be left to the theologian. If he decides that they were for the benefit of the people the economist must accept, for "the starting-point, as well as the object-point, of our science is man." *

We are at once impressed by the fact that the distribution of this tax was more nearly in accordance with modern methods than were those practiced by any other ancient people. Athens supplied her public treasury by 1) a capitation tax on alien residents for the privilege of living within her sacred walls; 2) the products of mines; 3) fines, licenses, and donations. The Roman republic was supported by the spoils of war and the tribute which conquered nations were bound to pay. The emperors found many ways of supplying the treasury, of which tax-farming was probably the most common. But nowhere do we find a tax distributed among all the people according to their ability, except among the Hebrews. They thus anticipated in practice what Adam Smith afterward taught in theory.

In a primitive state of society, such as existed among the early Hebrews, the phenomenon of tax-shifting would be impossible. Each household lives in a state of economic isolation, being almost self-sufficient; consequently, the burden of a tax would be borne by the ones upon whom it was primarily placed. A. could not shift his tax upon B., nor B. upon C., etc. But with the progress of society has grown up an almost infinite interdependence of man upon man. The words, "None of us liveth

* Roscher.

to himself," are now true to a greater extent than in the days when they were uttered. Division of labor has become the order of the day. No man produces all that he needs; he must depend upon his fellows for the things that he does not produce. The extent to which exchange takes place is bewildering. Let any one undertake to trace to their original sources the few articles upon his breakfast-table, taking account of every person who has had any thing to do with their production and preparation, and he will understand something of the extent to which exchange takes place.

Now, all these intricate currents of exchange are made to carry with them the burdens of every tax, and they often deposit them far from the point at which they received them. Attention needs only to be called to this, since nothing in our economic life is more apparent than the ease with which a tax is shifted. Tax the producer, and he will make the consumer pay a part of it. Tax the consumer, and he must cut down his expenses by purchasing less of the producer; this decrease in the demand will bring down prices, so that the producer really bears a share of the tax. A tax on money that is loaned is shifted upon the borrower in the form of higher interest. He again shifts it upon some one else, and so the process goes on, *ad infinitum*.

From this it begins to appear that our modern systems of taxation are not so well suited to the conditions for which they are designed as was that of Moses. It seems that our methods of distributing taxes have not kept pace with progress in other things. This is directly in line with a brilliant thought expressed by a living American economist, to the effect that the great and perplexing social and economic problems of our day originate in the fact that the science of administration has not kept pace with the world's progress in other things. The question, how to remedy the faults of present systems of tax administration, will require a separate treatise.

The most unique, as well as the most important, part of the Mosaic economy is the system of land tenure. The land laws of Moses may be briefly described as follows. The people were all required to co-operate in the conquest of the land. Thus a detachment of the children of Reuben and of Gad, whose portion lay on the east of the Jordan, left their flocks and their

little ones in their land, and went armed at the head of the people in the conquest of the country west of Jordan (Num. xxxii). A fair division of land was made, so that there was no landed aristocracy. Eleven tribes were given the country, while the Levites were given homes in cities, and for their support, while performing the functions of priests, they received a share of the fruit of the land, and a prescribed portion of the sacrifices.

The land being equitably divided in the first place, it was made impossible for powerful families to go on accumulating from generation to generation until there should be developed a class of landed proprietors on the one hand, and on the other a proletariat class, or a class of clients and serfs, such as were developed in other ancient societies. This was prevented by that remarkable institution known as the year of jubilee, when all landed property returned to the heirs of the original possessors. Land could not be permanently sold; after every forty-ninth year, no matter what disposition had been made of it, no matter how many transactions like that between Jacob and Esau had taken place, land went back to its original owners or their legal representatives. The financial effects of the father's misfortune or lack of foresight was not entailed forever upon the children. The land was not only equitably distributed at first, but remained so.

It will be borne in mind that the Israelites had just emerged from the pastoral stage of their economic development. They had learned agriculture from the Egyptians. Such eminent men as Sir Henry Maine and Professor Laveleye have shown us that at that transition stage a community of property has existed among all races; that the village community was a universal phenomenon; that the golden age of the Greeks and the Romans was something more than a dream; that permanent private property in land purchased is a later development. The transition from a pastoral to an agricultural state of society, though by no means sudden, is really a critical period in the development of any people. How gradual soever it may be, it amounts to nothing less than an overturning of social institutions.

Though it would be hard to decide just where the agricultural stage begins, it is at least possible to mark a general period

in which agriculture comes to the front as the chief factor in national economy. Early in the stage it becomes necessary for each household to occupy a definite piece of ground, for a definite period, if only for one season. Gradually the period is lengthened until the household, by virtue of long use, comes to regard the land as its own, at which time private property in land becomes an established institution.

Laws which are simply crystallized customs are necessarily behind the times during such a period. The new social arrangement gives rise to new exigencies not anticipated by ancient customs and usages, so that grave abuses spring up which the laws cannot prevent. "The mills of [*man*] grind slowly, yet they grind exceeding [*coarse*]."

The weaker members of the social body, being at other disadvantages besides occupying the poorer portions of the land, are thrown, more or less, upon the mercy of their more powerful neighbors. Some, unable to provide for themselves, give up their land and place themselves under subjection to a lord for the sake of sustenance. Others, for the sake of defense, place their land in the hands of a lord and receive the use of it as a fief. Others take similar steps for the sake of the ease and lack of responsibility which it brings.

In a rude, half-civilized nation, subject to the vicissitudes of frequent war and famine, it would often be advantageous for a household to secure protection and sustenance in this way. This Moses did not seek to prevent; indeed, from his peculiar laws of servitude he seems to have anticipated it. But mark the extreme simplicity and yet thorough effectiveness of the law by which he prevented this custom from developing into feudalism, with its several orders, or into such kindred institutions as clientage and serfdom. It simply provides that the social position instituted by such a contract should not be entailed upon future generations. The jubilee harrow, every fiftieth year, leveled off all inequalities.

The laws of servitude properly belong with the land laws, for slavery, as an institution, at least so far as their own people were concerned, was prevented by the same laws which prevented feudalism. Servitude, it would seem, was to a certain extent voluntary. The slave was to be freed at the Sabbatical year unless he choose to remain in bondage, in which case he

could be held until the next jubilee, when he was to be freed * and reinstated in his share of the family estate.

Beneficent and far-reaching in its effects as was this system of land tenure, it is glaringly apparent that it was not intended for all times and places. Its whole virtue depends upon the circumstances that made it possible for every household to own a share of the land. It must be considered in connection with the fact of the exodus. The Israelites were not only transplanted as a nation to a new country, but they were designed to lead a peculiar, isolated life, permitting no foreigners, with their heathen gods, to come among them.

But the mission of Israel is accomplished, and the development of the idea of universal brotherhood forbids national exclusiveness. Far from being the same in principle, a system of entailment, especially if coupled with primogeniture, produces in modern times, when populations are shifting, precisely the thing which the land laws of Moses were established to prevent. Suppose a colony to settle in a new country and to take to itself the land, providing that it should never be alienated, but should descend to their heirs forever. It is evident that, if others should come to that place and settle, there would always be a landed aristocracy on the one hand and a landless class on the other.

The difficulty of adjusting this system of land tenure to the conditions of commercial and industrial life seems to have been anticipated, for it was provided that property within walled cities should not go out on the jubilee year.

Since legislation is not an end in itself, we are led to ask, What was the purpose of the economic laws of Moses? Manifestly to prevent great extremes of poverty and wealth. Extreme wealth is always accompanied by extreme poverty; Moses provided against both by providing against the former.

A number of other laws need only to be mentioned to show their bearing upon the same object. The first-born inherited a double portion, but the rest of the family property was divided equally among the children. The land was allowed to lie fallow every seventh year, thereby conserving its fertility, looking to the interest of the future. Such fruits as the land brought forth of itself during the Sabbatical year were to be free to all

* McClintock and Strong.

the people who chose to gather. The poor were also allowed on other years the privilege of gleaning in the corners of the fields, and of eating their fill of the standing grain. Wages were to be paid promptly at the close of each day's work.

How thoroughly all these plans were carried out we have no means of knowing, but it seems likely that the frequent falling away of the Israelites to follow after heathen gods must have very seriously affected their economic life. It is unfortunate that we have not more direct evidence as to the actual workings of these laws, for of all Utopian ideals, of which every literature has a share, with all their elaborate schemes for political and social regeneration, there is none that goes so directly to the very root of the question with so little that is complex and impracticable. This leads us to repeat that the Bible is the greatest of all books even from an economic stand-point.

Unquestionably the greatest social problem of our times is the one presented by the phenomenon known as the congestion of wealth. Moses solved it for the Israelites; or, better still, his laws, if carried out, would have prevented the rise of such a problem. Men have a sort of instinct that the ancient precedents, customs, and usages by which we are governed are not suited to some of the problems of the present industrial age. It is this feeling that makes a demand for the mass of socialistic literature with which the land is flooded. All sorts of plans are proposed; but no Moses has arisen to give us a simple, direct, and practicable solution of the problems which vex us.

It is the thought of the nineteenth century that *mere accident of birth* does not rightfully entitle one man to political superiority over another. Is it possible that the twentieth century will question the right of one man, by *mere accident of birth*, to economic superiority over another?

Thomas Nixon Carver

EDITORIAL NOTES AND DISCUSSIONS.

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OPINION.
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IT IS OFTEN AVERRED THAT THE LEGISLATION of the General Conference is crude, hasty, and ill-advised, owing to the fact that sometimes a majority, fearing that deliberation will defeat a pending measure, secures by parliamentary tactics, and sooner than justice to all the parties would warrant, a final and impeachable decision. It is also as often charged that the legislation of the last week of the General Conference is, on the part of the whole body, the result of a purpose not to tolerate full, impartial, and illuminating discussion, but to press on with its work as rapidly as possible in order to adjourn on a given day. In some respects these general impressions may be correct, particular instances of imperfect, hurtful, and contradictory legislation being cited in proof thereof; and it is also true that so large a legislative body will have among its members a class of men who prefer precipitate to deliberate action, and who, incapable of close analytical judgment of a proposition, may advocate its passage without any knowledge of its consequences or its relation to the economy of Methodism. To the truth of the statement as a whole, however, we must demur, holding that in its general legislation, whether deliberate or apparently precipitate—whether adopted early or late in its sessions—the General Conference rarely commits a serious mistake or such a blunder as to require repeal by the next General Conference. It is remarkable that the official journals of General Conferences do not abound in repeals or essential modifications of laws or rules and regulations of one body by another. Reactions in sentiment do not often occur, and predicted evils as the result of particular enactments prove to be imaginary. A repeal sometimes occurs, not because the original act was pernicious, but to prepare the way for more progressive measures; but this is rare. It should be remembered that seldom is the subject of legislation before the General Conference unfamiliar to its members or new in its general features. Rarely is a proposition submitted to the body that has not been freely discussed in the church press months in advance, so that at least the majority are prepared to act intelligently and wisely whenever it is presented, whether suddenly and without debate, in the closing hours of a final session, or when leisure for consideration is possible. The omission or shortening of discussion is not a symptom of haste, but in most cases a proof of preparation for action. On questions absolutely new, as the report of the Commission on the Constitution, it is probable that the General Conference will do little more than indefinitely postpone them. In its action on that report the body gave proof that when it is unprepared to act it refuses to act; but on questions, however large, with which its members are supposed to have some acquaintance, it may act promptly, decisively, but neither unwisely nor injuriously.

Sometimes a brief discussion of a familiar subject will develop a single argument which, in the minds of those who have already comprehensively studied it in advance, will be sufficient to induce immediate and complete action without any resultant injuries to Methodism. We therefore hold that the last General Conference is not chargeable with crude, hasty, and injurious legislation.

THE OPINION HAS HAD FREQUENT EXPRESSION that the General Conference, as constituted according to the present ratio of representation, is too large for the safe transaction of its business; but a little reflection will convince the thoughtful that the difficulty may be solved by a change in the methods of business. It is not a question of numbers, but a simple question of method. This point was well illustrated in the late General Conference by changing the method of elections from a long, tedious process to a shorter one that gave universal satisfaction. It now occurs to us to suggest that while the twelve standing committees of the body cannot be reduced in number, inasmuch as they traverse the most important subjects of legislation, one third of them may be endowed with the prerogative of final action, to be reported to the body without amendment or debate. Such authority is given to the Committee on Boundaries, and the time of the Conference is saved thereby. Until contrary reasons of commanding force shall be presented we shall hold that the Committees on Education, Church Extension, and Sunday-schools and Tracts should possess the same authority for complete action, and report the results to the General Conference without amendment or discussion. Of course, when the election of church officers is involved the subject should go to the general body. A possible exception to such authority might be justified in case the committee was nearly evenly divided, making minority and majority reports necessary; but if a committee should adopt a measure by a two-thirds vote it should stand as final. The advantage of this suggestion is not only the saving of time and the expediting of business, but the elevation of the committee to a position of dignity and power, resulting in a larger attendance of its members at its meetings and a more careful consideration of the subjects whose final issues are in its own hands. If a subject has been exhaustively discussed by a committee which by an overwhelming majority concurs in a report respecting it, why should the time of the Conference be consumed with another discussion which probably will result in affirming the conclusions of the committee? The three committees named for exclusive authority, though as important as any, but for reasons we cannot mention here, may render as satisfactory service and reach even wiser conclusions than if their matured deliberations were open to the amendments of the General Conference. If this suggestion should be hereafter adopted the General Conference need not be in session more than three weeks, removing the objection of many laymen to accepting membership in the body on the ground of the length of time it exacts from them. It would also materially reduce the expenses of the General Conference, which is always an item of terror. With this

change it is immaterial whether the ratio of representation remain as it is, though it furnishes an argument rather for a larger than a smaller General Conference.

THE GENERAL CONFERENCE OF THE METHODIST EPISCOPAL CHURCH, though exercising the functions of a legislative body, has not been governed by any instrument of a constitutional force and character, nor restrained in its power to enact laws, except by the six Restrictive Rules which have been in operation from the first delegated General Conference until the present time. It is remarkable that the legislative instinct of the Church has not long since demanded an organic constitution with prerogatives and prohibitions; but it is equally remarkable that no appreciable harm has resulted from the omission. However, in recent years its absence has been seriously felt, and the demand that the Church should rest upon legal foundations led the General Conference of 1888 to appoint a Commission with authority to prepare such an instrument and report to the General Conference of 1892. The fate of the report was sealed so soon as the General Conference began to inspect it. The work of the Commission had been carefully done, and in appearance it was all that might be expected; but under discussion its weaknesses were so manifest that the General Conference adopted for a constitution those portions of the Discipline included from ¶ 55 to ¶ 64, excepting the item relating to the manner of calling an extra session of the General Conference and that portion relating to the plan of lay delegation; and then indefinitely postponed the consideration of the whole report. While the report of the Commission failed of adoption, the General Conference did not fail to provide a constitution, which, though insufficient in itself, satisfies the present demand and renders the work of the Commission nugatory and void. Of the objections presented to the report of the Commission perhaps the strongest arose against the distinction of the Commission between a constitution of the General Conference and a constitution of the Methodist Episcopal Church, and its insistence that such constitutions should be distinct and recognizable in the Discipline. This was a fatal mistake, and jeopardized the whole report. Whatever the explanation of the action of the General Conference, the fruit of the agitation is a constitution which should in various ways and by various additions be enlarged and perfected. In its present form it seems too much like a constitution of the General Conference; but as the legislative body is the creature of the Church the constitution should be broader and include more of the rights and prerogatives of the Church. The extent of this enlargement, or what particulars it should embrace, we cannot in this brief space discuss; but, having made a beginning, the constitution by orderly processes should grow into the similitude of a comprehensive organic structure.

THE DOCTRINE OF KENOSIS, AS PROSTITUTED TO A DEFENSE of the theory of Christ's ignorance, is at a disadvantage in being partly true and partly false. It is true, in that some things he did not come to re-

veal; it is false, in that it is applied to things that the race knows. Theology has hitherto, without hesitancy, attributed omniscience to our Lord, and employed it as an irrefutable proof of his divinity. Nor has there been any essential change in the general conception, though the attempt to modify it in the interest of rationalistic theories has led to a closer scrutiny of its import, and a more definite investigation of Christ's alleged claim to universal knowledge. The word "omniscience" is not in the Scriptures, but it is always assumed as a possession of the Son of God, and proof-texts in abundance, whether applicable or not, are cited in support of it. John says that Christ knew what was in man, and the Samaritan woman declared that he told her all whatever she did—human testimony, perhaps of a hyperbolical character, but indicative of a tendency to omniscience. It is not, however, the proof of the theological attribute that concerns us, but the half-and-half doctrine of *kenosis* with its implications and inferences. Jesus himself apparently drew boundary lines around his knowledge (Mark xiii, 32), but not warranting the inference of other boundaries, neither drawn nor specified. Knowing himself, he did affirm a limitation, but as to what subjects? Not as to man, not as to literature, science, history; not as to the Old Testament or its writers, nor as to the Judaic economy; not as to the future life or the facts of heaven and hell; not as to the value of religion or the immortality of the soul; not as to any thing that man ought to know. It is not enough to say that as he did not teach concerning many things he must have been ignorant of them, for he came only as a revealer of spiritual truths; and ignored other things, not from ignorance, but because they did not belong to his mission. His silence on science is no more a proof of his limitation than his silence on the stables of Solomon is a proof that he did not know of their existence. The argument *a silentio* has been worked until it has resulted in a reaction that is favorable to the doctrine it would destroy. Jesus did not affirm ignorance, but rather refused to disclose the secret purpose of the Father which in no wise concerned the race; but in no instance did he withhold knowledge with reference to events, men, causes, effects, that have passed away or ceased to operate. The self-emptying process to which Christ subjected himself in assuming the form of man signified an abnegation, not of knowledge, which in itself is unthinkable, but of the right of dominion in the eternal world, of personal glory and honor, and of apparent inflexible and unbroken fellowship with the Father and the angels. He came among men, exchanging riches for poverty, bereaved of the luster of pre-existent greatness, despoiled of power, without a pillow for his head or a crown for his brow. He was humiliated in the sight of the world, became the subject of an unfathomable grief, trod the wine-press alone, and died as a malefactor under the malediction of the race he would save. Studied in the light of these limitations, all of which were possible and are accepted as historic facts, the career of Christ has a human aspect that is startling and natural. To insist, on the other hand, that he emptied himself of knowledge to any degree on any subject is to insist on

an utter intellectual impossibility; while to hold that he was ignorant without emptying himself is to hold to his absolute ignorance, which makes faith in him as a divine teacher impossible. *Kenosis* loses its significance, and its function is destroyed, when turned to the support of a theory that robs Christ of an attribute that links him with God.

IN THE FORMATIVE OR APOSTOLIC PERIOD OF THE CHRISTIAN CHURCH the problem of ecclesiasticism occupied a subordinate place, and only gradually grew into prominence. Instead of adopting a specific form of government or a regulative constitution, with prerogatives and prohibitions, its founders and teachers entered upon their task with no programme of rules in their hands, and organized and enlarged the Church as circumstances and exigencies required. The appointment of seven stewards or deacons, as well as the settlement of the rights of Gentiles by the great council of Jerusalem, were, instead of being in accordance with original principles, apparently accidental results, or decisions provoked by new conditions. In like manner the temporary communism of early Christians and the change of the Sabbath day were brought about by a self-evident process of adaptation to belief and necessity. New Testament ecclesiasticism, whether it merely includes the abstract question of church government or the details of church movements, is no other than a growth, not from germs in the original organization of the Church, but from environments and necessities. And, observing the process of growth, or the evolution of church forms and methods, being able, indeed, to point it out in almost every case of institutional development, we are compelled to the conclusion that in its organizing processes the Church has always been independent of New Testament teachings and restrictions. If, then, it were free in the days of its founders, or legislated according to necessities rather than presuppositions, it may assume such freedom now and legislate on the same basis. It is this principle of freedom, as opposed to the theory of restriction, that not only permits a Church to adapt itself to the age and country to which it belongs, but brings it into harmony with New Testament practice and gives it a New Testament foundation. It is significant that until doctrinal and ministerial questions were reached by the apostolic Church the instructions on church order and method were few and indefinite; but the ministerial question was the subject of a high order of divine teaching. If the old Tübingen school were correct in asserting that the early Church was divided into Pauline, Petrine, and Johannine parties, it would not reflect on those times further than to show that the division was based, not on church government, but on doctrine and the ambition for personal pre-eminence of the great leaders. Even this theory has faded into nothingness. Whatever of strife occurred in the early Church, it is apparent that its originating cause or occasion was not a governmental, but either a doctrinal, ministerial, or partisan question; and government, then as now, and now as then, was not and should not be a subject of division and a cause of decay.

CURRENT DISCUSSIONS.

SOME EDITORIAL QUESTIONS.

THE General Conference has again, and by a commanding vote, commissioned us to conduct the *Review* for the constitutional term of another quadrennium. As this action on its part was taken with a full knowledge of the tastes, methods, and spirit of the editor, and also with some knowledge as to whether he is orthodox or liberal, faithful to the Methodist economy or indifferent to its fate, aggressive in the interest of the periodical or moving for personal ends, accustomed to devote himself to his duties or to divide his time with other and unrelated occupations, and also with an apprehension of what the position may require of its incumbent in the next four years, it is inferred that the work hitherto done was satisfactory to its judgment, and justified an extension of his career. While, therefore, the conclusion, so far as it involves the personal element, is gratefully accepted, we are not unmindful that it imposes new tasks upon us which will try to the extreme our ability, and lay upon us perhaps a greater responsibility than did the election of four years ago. At that time, and under the circumstances then existing, we were burdened with a sense of uncertainty as to the result of our management of the trust, and invoked and often received the generous consideration of the Church at large. We cannot now expect the same indulgence, though the same prayerful sympathy and the same large-hearted co-operation of the Annual Conferences may be anticipated; but it is a balancing weight in the scales of contemplation that with four years of experience we should be better prepared to do the work assigned us and stand less in need of those initial helps that were then indispensable.

The renewal of editorship suggests some questions that may now be appropriately discussed, inasmuch as they relate to the specific duty of the editor and the character and purposes of the periodical. To comprehend the whole subject we must distinguish between an ideal editorship and an ideal periodical; things entirely separate, though so related as to be confused and sometimes regarded as interchangeable. An editorship of any kind, though it be secular, individual, and independent, has its prerogatives, its duties, and its restrictions; an editorship ecclesiastical, official, and responsible to an authority behind it involves peculiarities, distinctions, and limitations that prevent an estimate of it by common rules or the easy make-shifts of criticism.

Accordingly, one of the first questions that commands our attention is as to the nature and function of official journalism in contrast with the rights and objects of independent journalism, both of which obtain in the Methodist Episcopal Church. It has been held from the beginning of our history, and is perhaps the general sentiment now, that official journalism is ideal journalism; that it guarantees loyal de-

sense of Methodist doctrine and the integrity of Methodist government; that it promotes Methodism fearlessly and persistently in opposition to heresy on the one hand and the theological errors of other denominations on the other; that it guards the Church against the liberalism and false deductions of modern life and encourages spirituality and holiness according to Wesleyan standards, and that the connectional methods for the circulation of our periodicals, which it includes, insure greater prosperity to our publishing interests than would be possible under individual and independent enterprise.

Perhaps none of these claims will be resisted as extravagant or rejected as unfounded, even by those who hold that official journalism is in unnecessary bondage to hurtful limitations. In the progress of the Church it has come to pass that independent journalism has not only gained a footing, but such a recognized influence in Methodism that it cannot be discounted; and it is also true that many of the arguments in its behalf are weighty and unanswerable. All will agree that there is an excess of zeal for independency which calls for restraint; but it remains that a sense of freedom from responsibility compatible with loyalty is cultivated with more or less assurance in this field of journalism, insuring, as many believe, more impartial views of ecclesiastical questions than is possible under official restrictions. However, we may safely affirm that the alleged difference between freedom and restriction is not so great as is imagined. The bondage of official editors is the unslavish bondage of loyalty to the Church, such as to hold brethren in the pastorate, presiding eldership, and other positions of responsibility; but are not independent editors under a similar bondage? There is no evidence that they covet freedom from loyalty or the restrictions accompanying it. The fact is, the freedom of the one in the larger aspect is no greater than that of the other. The like bondage and the like freedom are characteristics of both; and so vital is their concurrence for the progress of Methodism that it is unwise to array the one against the other, or to declare that the one is absolutely ideal and the other is without a reason for being. The *Methodist Review* is conducted as an official periodical, and finds its sphere ample for free discussion and an unbiased judgment of Methodism, except as Methodism may unwittingly prove to be a biasing influence. Should this position seem to compromise the claim of ideal rank, the easy answer is that we are not responsible for it and shall perform our obligations in accordance with our relations.

Close thought has been expended over the question of personal or impersonal editorship, the former implying public as well as denominational responsibility, and the latter obscure responsibility and excessive liberties. Many great metropolitan newspapers resort to impersonal management on the alleged ground that it adds weight to editorial opinion on great questions—a confession that if the editorial writer or writers were known their opinions would suffer a depreciating value. Besides, hidden from sight and unknown, the impersonal editor may strike at men, institutions, customs, and laws without reserve and without fear of consequences. It may

be added, however, that in such cases the managing editor or the proprietor who dictates the opinions of a great paper is generally well known, the claim of impersonal editorship becoming a fiction. On the basis of impersonal editorship the weekly press, religious and secular, would soon expire; the people would not read an anonymous paper any more than they read anonymous books. The editorships of the great magazines and reviews of to-day are not in obscurity, but proclaimed as the certificate of responsibility, and large circulations are secured on the ground that such periodicals are in safe and worthy hands. With these examples before us, and taking counsel of the spirit of the age, which forbids public work to be done in the dark, we are not at liberty to transform our editorship into an irresponsible and unnecessary impersonality.

Of primary rank is the problem relating to practical editorial work. Whether it shall consist in a supervision of the periodical so far as merely to provide by contributors named and unnamed what is wanted for its successive issues, relieving the editor of the necessity of furnishing any proportion of the published matter himself, or in such a service of the editor as shall impose upon him in addition to the work of prevision and provision the task of writing all the leading articles and impressing his personality upon every number, cannot be decided either with respect to the editor's preferences or abilities or to usage in the periodical world of the country. As to a large number of magazines in the United States, the chief duty of their editors is to engage contributors and publish articles chiefly from outside sources, the editor writing not a line; and this process occupies all their time. With the existing demand in our Church for editorial opinion on all questions, such opinion often affecting the final issue of great movements, the editor of the *Review* is under obligation to be at his desk a large portion of his time. His work is in part supervisory, which with visitations to the Annual Conferences to promote the subscription-list and other but minor duties has in it an element of burden that does not properly belong to the office. It is also true that the extent of our personal service in the preparation of matter for its pages rendered during the last four years is upon reflection as surprising to us as it is to others; and we are revolving in our mind whether the Church will charge us with indifference or faint-heartedness if we should lay upon others a share of those burdens, or insist upon such a division of those labors that should be exacted of no officer of the Church. By such action the editor will be relieved of a class of supernumerary duties and the *Review* will gain in proportion.

It is also important to understand whether the *Review* is at liberty to adopt a settled policy, grounded upon fundamental principles at the beginning of the quadrennium, or is under obligation to await the developments of the Church before it declares the principles that govern it; and also, whether the policy finally adopted should be personal or editorial, rather than ecclesiastical or in conformity to an existing *consensus* of opinion on ecclesiastical questions, or may advocate one side in preference to the other. Shall the Church prescribe our policy, or shall the *Review*

prescribe its own policy? We hold to the latter view, in strict loyalty to the former, for the reason that any other view would destroy the independence, and therefore the value, of editorial judgment. Such independence should not degenerate into partisanship or incline too much to one-sidedness; but, coupled with a judicial temper, it may contribute to a healthy elucidation of pending issues. In the expression of opinion and the advocacy of a cause the editor should be as free as the contributor, availing himself of his personal and editorial rights, especially when the emergency of a great question is before the Church. With this right guaranteed the periodical may introduce new reforms to the attention of the Church, lead in such new ecclesiastical movements as the times may require, and be none the less devoted to the Church.

From this general view it is concluded that the ideal editorship under present conditions in the Methodist Episcopal Church is official in its relations, personal in public responsibility, supervisory in general duties, exacting in its services of the editor as a writer, independent in spirit and policy, and free and elastic in management—characteristics these as practical as they are ideal, and many of which are observed in independent journalism.

In undertaking to ascertain the characteristics of an ideal periodical the tests and questions that arise are as energetic as they are striking. Prominent among these is the denominational factor and the extent of its influence. Shall the *Review* be distinctively and exclusively Methodist in all that appertains to it, advancing Methodism in the usual Methodist manner; or, modifying if not discarding Methodist peculiarities, shall it be broad and liberal, advocating only an essential ethics and a common religion? It is evident that a periodical may be too exclusively denominational and be justly charged with bigotry, or it may be so under the influence of its strictly ecclesiastical purpose as to forget its irenic relations and obligations. Equally objectionable is the excess of an allowable liberalism, which in course of time destroys respect for denominational faith. It may be wise, therefore, so to conduct the *Review* as to escape the criticism of over-denominationalism on the one hand and of unwarranted liberalism on the other.

We are sometimes prompted to inquire whether the *Review*, as in certain exigent periods of the past, should assume a more positive theological tone, enlarging upon theological similarities, differences, and unities, or preserve its versatile character, giving to theology its due proportion of attention, but in no sense transforming the *Review* into a strictly theological publication. Granting that theological questions, considered in their modern aspects, must of necessity at times supersede all other questions, sociological, literary, and ethical, and that the hour is near at hand when theological thought must reform and advance, we too well remember that the purpose to maintain "theological rank" at the expense of variety and utility was the pillow on which this periodical almost peacefully slept out its existence; and by that history are we warned against conceding to theology a monopoly of our pages. Great theological controversies as

well as great theological truths shall have, as occasion requires, enlarged discussion; but we do not propose to fight over the battle with Calvinism while it is engaged in destroying itself. Let the dead rest in peace, while we who live promote other issues.

It passes without dispute that the *Review* should report current thought of high grade, but it takes a broader view of its work than that it should merely echo the noise of conflicts and trace the products of thinkers. It would serve a useful purpose if it had no higher function; but it is apparent that so long as intellectual battles must be fought over questions within our range, the *Review* should participate in them, directing and controlling, so far as possible, the formal and final issues. It ventured during the preceding quadrennium to raise the battle-flag and summon the orthodox forces of the Church against rationalistic higher criticism, and resisted it with such rapidity and energy as to turn it back from the boundary-lines of Methodism. Other Churches are struggling on the edges of a Waterloo conflict with this modern foe. In this extremity we cordially extend to them Methodist prayers and re-enforcements to aid in winning a victory for Christendom. We shall claim the right in the present quadrennium to aid in contests in which Christianity is involved, and to co-operate with those who are of the same mind touching the truth. We interpret our commission as authorizing us to wage war against unfaith, whether scientific, philosophical, or semi-religious; to inject New Testament ethics into the thought of men, that human conduct may have a standard; to direct sociological questions into the arena of Christian discussion; to interpret political movements in their relations to religion; to forestall the outrages of a sycophant liberalism upon the integrity of the Christian system; to conserve Methodist polity and at the same time favor its adaptation to the times in which we live; to foster and encourage the reforms committed to Methodism, and to propagate wholesome doctrines, disturb error in its possessions, and aid in installing the reign of righteousness in the earth. From this schedule it would appear that an ideal periodical in the Methodist Episcopal Church should be Christian in spirit, Methodist in teaching, theologic in trend, versatile in literary phenomena, reflective of current thought, and from choice a participant in shaping the controversies of the day.

In brief compass, but perhaps sufficiently, we have noted some questions that confront us at the threshold of another quadrennium, and have indicated the opportunities, possibilities, and responsibilities that belong to our position. To these general statements we have nothing to add except to invite from every quarter those friendly suggestions and criticisms that may be helpfully directive to us in the discharge of our duties; to thank the ministry, the laity, and the press, official and independent, for that influence and support which have sustained us in the weary hours of labor and conflict, and to invoke their constant watchfulness of the manner in which we shall attempt to fulfill the task again intrusted to us; and to solicit from the Church such co-operation by prayer to that Providence whose hand is upon the toilers in the vineyard that the work

of his servant to promote the ends of the divine kingdom may not be altogether fruitless or disappointing.

THE OUTLOOK OF CHRISTENDOM.

It is no easy task accurately to outline the moral condition of the world, because of its complexity being the result of many operating forces, some of which are as occult in method and as difficult of definition as others are transparent in spirit and within our knowledge. The problem invites close thought—a study of details on the one hand and of generalizations on the other; of causes primary and secondary, and of effects logical and indirect, and suggesting the tracing of remote as well as immediate connections; of the adjustment of antagonistic influences to the unit of condition, and of the balancing of those elements or factors not of easy classification in harmony with the status of Christendom. In this survey we also must recognize the play of such forces as induce retardation and decay, and of those that contribute to the permanence of the essential order and progress of civilization. It is apparent that the subject admits of various interpretations, and represents a sum of agencies that, though difficult of expression, should have a proportionate influence in the final calculation, for, like invisible attraction among the planets, they govern in the largest movements and affect the stability of the entire system.

In the treatment of so broad a theme, including forces and elements favorable and unfavorable to civilization, we shall estimate the apparently adverse influences at work every-where as a preparation for the consideration of those optimistic forces that are prophetic of the ultimate triumph of righteousness in the earth.

In the socialistic movements of the age there is a spirit of opposition to the moral order of human society, threatening to subvert and overthrow the foundations of government and the principles of individual ethical life. Socialism is not an experimental attack on human rights, nor is it one of those occasional outbursts of revolutionary tendency that repressive legislation can extinguish; but rather, it is a disease constitutional, inherent, progressive, resistless, and destructive. It is conceded that it has some justification by virtue of the intrenched wrongs and iniquities of the social structure, and that its demand for reformation is legitimate; but its methods are anarchistic and barbarous, while its spirit is inhuman and atheistic. European socialism is marked by all those spasmodic impulses that in a moment may organize into assaults upon kings' thrones, rich men's palaces, public libraries and art-galleries, government buildings and their treasures, and all the substantial improvements of a continent or a century. It is without restraining and governing principles, a child's cry being sufficient to ignite an empire. The chief exception to this general characterization is the socialism of Germany, which hitherto has affiliated with civil law, but its liberalism is growing so rapidly as to endanger the original conservatism by which it has been guided. It makes against socialism in general that it is lawless in spirit, ruinous rather than

reformatory in purpose, and contributes to a world-restlessness that is worse than war and to fears that paralyze peace and progress. It is not Vesuvius that threatens mankind, but the socialistic volcano that may shake to its foundation the man-built structures of government, and imprint desolation where order and beauty once reigned. We must also remember that its work is only in the initiatory stages. Socialism has not spent its force nor completed its task; it will do its greatest work in the future. It aims at universal change; and unless checked and controlled it may uproot all that promises to be permanent and valuable in human institutions. It will not subside or surrender though law demand it. It is not afraid of majorities, and sees in compromises the thin expedient for delay; it is determined to overthrow society. It is the "mystery of iniquity" at work for the reconstruction of the world on a basis entirely different from that which now exists. It may have its defense, but its excess of evil pronounces against it. Notwithstanding the good that may result from its agitating influence, it is difficult to regard it as any other than a destructive agency in civilization and an unfavorable sign of the times.

In the list of current and dangerous forces we reckon as prominent many of the influences and tendencies which perhaps a majority may regard as hopeful in modern society. The extraordinary advance in discovery and science during the last decade of the century especially, and the corresponding progress in the material arts and improvements, have induced a degree of luxury in high life and of competition in all branches of industry that have developed what we may perhaps best characterize as a spirit of *secularism* unprecedented, as we believe, in any previous age; and unfortunately the Christian public have to some extent surrendered to its influence, and are thus in imminent danger of forgetting "the things that are unseen, which are eternal," in the rush of things present and temporal, the scramble for wealth and position, and the whirl of fashion. Worldliness has ever been one of the great banes of piety since the fall of man; but the growth of the race, and the closer contact of mankind in the rapid communication among civilized, and particularly Christian, countries, have intensified greed and ambition until selfishness prevails to an extent that threatens to extinguish the basal principles of scriptural religion. The secular spirit, contaminating the vital energies of society, is certainly making its impression on the religious classes, enervating their spiritual purposes and reducing their activities to a high-toned formalism. The demands of "society," so-called, have invaded the precincts of home-worship and personal devotion until many so-called church communicants can scarcely be distinguished in public or private life from non-professors, except by attendance upon the formal services in the sanctuary once a week. The same eagerness for money-making, the same sharp and oftentimes dubious practices in mercantile transactions, the same frivolous gossip, the same unspirituality of conversation and demeanor, prevail among them as rules outside the ecclesiastical pale; and even the stricter sects are relaxing their primitive simplicity of manners and severity of conduct, while the older communions have long since obliterated all lines

of demarkation between the interior and exterior life of faith and unbelief, except the stated observance of a few rites and denominational usages. In some respects Christianity is largely nominal, and multitudes who still adhere to the form of godliness never knew, or even utterly deny, its power. In this somewhat severe statement we must be understood as indicting, not Christianity, but the secularism that threatens it.

We must not fail to remind our readers that the Christian Church is feeling the effect of the combined forces of agnosticism and rationalism in their attacks upon the fundamental principles of religious faith. Agnosticism is employing science to do its bidding, and as a result the certainties of religion from the scientific view-point are reduced to probabilities or head-inspired speculations. With this foe to right apprehension of the truth the Church is compelled to engage in conflict, which, though its ultimate issue be favorable to Christianity, will in its progress shake the faith of many, and prepare them for the rejection of what they have believed. This, however, is an external foe, and we know how to meet it. Springing up in our midst is another force, less scientific but more unscrupulous and presumptuous, whose aim is the destruction of the supernatural elements of religion. Rationalism is a species of infidelity that substitutes error for truth, and rejoices in the overthrow of those ideals that have always inspired the children of men. It denies Moses, Isaiah, David, Daniel, Paul, John, and the Christ. It plumes itself in borrowed scholarships, and sets aside the verdict of the ages with as little knowledge of the effects of its acts as if they sprang from insanity or idiocy. And these two forces are infecting the faith of the saints, clouding their hopes, and disturbing their peace. In some circles a more manifest effect is the growth of doubt and a compromise with error. Even in doctrine great eccentricity is tolerated, and some of the fundamental tenets of evangelical belief are openly discarded and actively assailed, not by private disciples merely, but by professional exponents likewise, and sometimes by whole bodies, even within the comparatively narrow circle of Protestantism. Creeds are revised, sometimes for deterioration rather than for improvement; and a growing disregard, if not contempt, for all such symbols of faith is evident in the religious world. All this naturally springs out of the spirit of inquiry which is rife, and stops short of questioning nothing, however venerable or sacred, forgetting that some truths are already well established, and that the Bible is the one source and criterion of all theology, as well as the great standard of morals.

Still further widening our review, we find that while commerce and intercommunication are enlarging the sphere of Christian missions, traffic and intercourse are still conducted almost wholly on mercenary principles, which alongside of the Gospel have introduced its most baneful neutralizers, for example, opium and ardent spirits. The vices of Europe are traveling *pari passu*, oftentimes with stronger and more rapid strides, along with its ameliorations, until in many instances, as in India and Africa, it is hard to say whether heathenism is not the worse off for the contact. If epidemics have come westward, diseases which are the result

of profligacy have likewise spread eastward, and the Crusades are not the only nor the latest spectacles of the propagation together of Christianity and immorality in history. The same ship that conveys the missionary and the Bible transports also the emissary and the materials for debauchery, drunkenness, violence, and infidelity. Satan's arts quickly followed the advent of man upon earth, and his minions go speedily in the wake of the saints every-where.

Though this view is discouraging, it teaches the important lesson that the Church should not expect an easy conquest of the world, nor should it dream of such miraculous interpositions in its behalf as will insure triumph over every obstacle and the hastening of the millennial dawn. It must deal with natural conditions, with adamantine obstructions, and scarcely count its victory sure when won. Defeats and successes, lapses and forward movements, as in the past, will characterize its activities in the future.

We are almost tempted to suggest that the world is in need of great men, but, admitting the fact, our aggravation is intensified by the reflection that a means for producing them has not been discovered. We do not need great soldiers or great politicians, but great statesmen, great scholars, great discoverers of the secrets of nature, great poets, great artists, great preachers, great physicians, and great philanthropists. The race is averaging well, but the great man, in the Platonic sense, is rare. Christianity needs a prophet; science an investigator; philosophy a logician; law a judge; history an interpreter; government a theocratic ruler, and the race a guide in things related to progress and redemption. In time, under the order of providence, the great man will appear; but his absence in this crisis of the world's affairs is ground for lamentation.

It is admitted that this aggregation of dark views makes for pessimism, and is discouraging to Christian enterprise and destructive of Christian hope. But the comprehension of the problem, like a picture, requires the study of light and shadow, without which impressions will be but partial and inferences inconclusive. It is a pleasure to consider the world from the opposite view, and to find in its changes the signs of healthful progress, in its commotions the evidences of human evolution toward a higher destiny, in its collision of beliefs the sharp conflict between truth and error, in its conservative forces the promise of the stability of righteousness, and in the angry outbursts of nations the cloven tongues of aspiration after the divine order of government in the earth. To trace the progressive movements of the times, or to portray their causes and methods, or to emphasize those self-evident providences that give to epochs a moral character and to history a moral significance, is beyond our present purpose. We only hope to indicate the spirit of the age and the general drift of modern times in their bearing upon the prospects of the Christian religion in the world.

No attentive observer of the present age who compares it with the past can fail to be struck with the fact that many old abuses of society no longer exist, or exert but an intermittent influence. Slavery has been abolished, not only throughout all civilized countries, but even

in many heathen and barbarous lands. A tolerable degree of respect for the rights of private individuals is generally enforced by universal law, and liberty of conscience is almost every-where recognized. Vices not to be named, which were anciently of notorious prevalence, have been banished, at least to secret infamy. Polygamy and adultery are discountenanced both in official and private life. Debauchery, it is true, still exists, and probably always will continue to some extent, but in all Christian nations, and in many others, it is under the social ban and hedged about by legal enactments. Vice cannot be openly flouted in the face of the community, and the atrocities of past history can never, we believe, be repeated. So much the Gospel has already successfully and permanently achieved almost the world over. Feudalism is at an end and illiteracy is at a discount. Persecution for religious views has well-nigh ceased, and a spirit of amicable adjustment by peaceful arbitration has very largely taken the place of an appeal to arms. Powerful nations are no longer permitted to invade and seize and tyrannize over weaker and inoffensive neighbors at will, and humane principles and institutions are prevalent nearly every-where on the globe. All these, and many other philanthropic improvements, we are bound gratefully and hopefully to accept as the indirect results of the spread of the religion of Christ. Even the giant front of intemperance has been cowed by law into some sort of decency, and drunkards are no longer suffered to reel through the streets with ribald songs and violent manners. The profane and obscene rites of Bacchus and Venus are not tolerated and applauded in public as in the past, nor are the wild freebooters of the Middle Ages allowed to rove maraudingly through town and country to the terror and distress of the people. Castles and military equipments are no longer necessary for domestic defense, nor are walls and draw-bridges used for protection from sudden assault. Burglars, indeed, practice their profession, and robbers still ply their trade, but it is mostly in the dark of privacy, and precaution is usually available against them. Crime is increasingly difficult and dangerous, and although some culprits yet escape, justice is in the main triumphant, and life, property, and privilege are on the whole safe over the well-known globe. The Dark Ages can never return amid the blaze of modern science and with the diffused intelligence of the printing-press. There remain no new continents to discover, and humanity has at least secured its broad field and its most essential rights. The midnight of history has really passed, and the dawn at last appears.

It is noteworthy that while the anarchist is abroad the tendency everywhere is to democracy, or the assertion of the rights of the common people. Civilization forbids despotism, and is transforming monarchy into a disguised republicanism. Political liberalism, though obstructed by hoary usages and ancient legislation, is winning majorities in all lands, and crowned heads bow graciously to the will of the masses. On its secular side this is gratifying; but when we may attribute this growth of civil rights to that religion which teaches the brotherhood of man, we may believe that its influence in the world is more powerful than is supposed.

Furthermore, in this general advancement it is significant that woman has shared most largely and most conspicuously, laws having been passed in many countries which are the tokens of her final and complete emancipation from the thralldom of ages. In fact, she has instigated the revolution in her behalf; but underneath the mighty march of time is the eternal palpitation of justice, which insures to her those rights of which cruelty has deprived her but to which her humanity tenderly appeals.

Of striking significance in these days is the fact that Christian scholarship is more devoted to the maintenance of biblical truth than at any time in the history of the Church. In all ages and periods the Bible has run the gauntlet of criticism both from friends and foes, and that it has escaped unharmed is a guaranty of its future safety and influence. It is no new thing that a Christian scholar, under a new impulse or surrendering to false leadership, should lose his reckoning and follow the *ignis fatuus* of rationalism or skepticism, and deluge the Church with "advanced" and "liberal" notions of religion. Examples of such defection are numerous, but the Bible has never failed to bow them into obscurity or silence. It is an inspiring fact that in no age have the majority of scholars been inveigled into rationalistic uncertainty and doubt; on the contrary, they have boldly refuted antagonisms to the faith and upheld the inherited religion, so that the Church has survived its foes. The waves of skepticism that threaten every thing of value in our times, though violent and defiant, have spent their force, and the final result is their ebbing into nothingness and the permanency of the shore they attacked.

It may also be observed, in further encouragement, that since the Reformation the great principle of faith in Christ alone has steadily gained ground in Europe, and especially in America, and is spreading even to the effete lands of the Orient. Popery has received a fatal blow in the overthrow of its political supremacy, and cannot eventually resist the dominance of the spirit of free thought and action which republicanism and intellectual independence have bred and fostered. The Bible cannot now be chained nor burned, and discussion is not repressible by the Inquisition. Roman Catholic countries, with scarcely an exception, are now open, by statute at least, and through governmental protection, to every evangelist or colporteur who may choose to enter and disseminate a pure gospel. By a series of remarkable providences heathen lands likewise have almost universally thrown down the barriers to the admission of missionaries, and the distant isles and remotest corners of earth seem to be looking to the English-speaking race especially for their political, scientific, and literary guidance, as well as for the arts and improvements of social, commercial, and mechanical prosperity. The Chinese wall has fairly been scaled, and Japanese exclusiveness has fully given way. Western civilization has become the rage in the most distant East with a rapidity that almost takes away our breath to keep pace with the march of events.

From this line of observation the transition is easy to the notice of the extraordinary vigor and success of missionary operations within the last quarter of a century. When it is remembered that these schemes were

inaugurated almost within the memory of the present generation, and that they have now become so powerful as to compel even counter-missions by false religions and infidels, we perceive the promise of these first-fruits of the grand harvest awaiting the laborers in the Master's field. Confucianism, Brahmanism, and Buddhism are confessedly obsolete, and Mohammedanism, though gasping for life, is staggering with decay and must crumble into dust. The first streaks of the millennial day seem to be brightening the horizon; and if the twentieth century shall advance at the rate of the nineteenth it will witness the cross firmly planted in all lands beneath the sun. The best of all is that the new converts are not now, as formerly under popish preachers, merely baptized pagans, but truly regenerate souls, well-founded in the spiritual truths and practice of evangelical Christianity. The time is rapidly approaching when the missionary lands of the Orient will be independent of the mother-Churches of the West, and themselves able to send out missionaries to still darker and more distant tribes of men. Even now the consistency and universality of the piety in many of these stations, and in some instances of whole regions, may well put to blush the degeneracy of communities where the Gospel has forages held nominal sway. However much yet remains to be done we may well thank God and take courage for the good results already apparent, and for the prestige and prophecy that they afford for the near future. Certainly the facts in the case, under whatever aspect they are contemplated, call on Christians every-where to redouble their zeal, their prayers, their efforts, and their contributions in the cause of their Redeemer and their fellow-men.

Finally, we must not forget that, be the visible discouragements or encouragements what they may, in this, as in every other path of Christian enterprise and activity, we are still to "walk by faith, and not by sight." We should also remember that it is not by human power, though it be by human instrumentality, that success in the Master's field is to be achieved. His command requires, and his promise is to reward, the labor; his prophecy warrants it and his glory is to be attained by it. So long as the commission runs, "Preach the Gospel to every creature," and so long as the prediction stands, "To Him every knee shall bow," we have no right and no cause to relax our devotion or our exertions, no just reason for disheartenment, much less for despair. The task is really God's—its plan, its initiation, its progress, its resources, and its results; and he has pledged his word that the heathen shall be given the Son for his inheritance, and the uttermost parts of the earth for his possession.

In the faith that nothing can ultimately frustrate or eventually impede this issue, but holding that so long as there is a throne in heaven there will be a Church among men, we may joyfully toil on in darkness as in light, in the day of defeat as in the hour of triumph, praying with all enthusiasm, sacrificing with all cheerfulness, and at last dying with that hope that spans centuries and converts eternity into immortality.

RELATION OF CHRISTIAN ETHICS TO CHRISTIAN LIFE.

IF, as Professor Birks teaches, it is correct to define ethics as "the science of ideal humanity," then Christianity must be that science, because its ethics contain the most comprehensive moral system known to mankind. This assumption does not claim that the Founder of Christianity formulated a complete code of rules for human conduct, since no fact is more patent to students of Holy Writ than the absence of such a code from the Gospel. In the Old Testament many rules for the regulation of external conduct are given, as for example in the Ten Commandments; but Christ, while giving a lesser number of precepts, taught *principles*, which are the grounds not only of the Mosaic laws of conduct, but also of all moral obligations. They are principles which recognize both the nature and obligation of "the good." They comprehend "the science of right conduct" and of pure character. They portray the ideally perfect ethical man, and show most beautifully that his moral perfection is, and must ever be, the flower of his spiritual development. "When his heart is spiritually surrendered, then his will becomes ethically obedient."

This is the moral science of the Gospel. It makes the regenerated heart the fountain of right ethical conduct. The natural heart, being the nest in which the germs of every immorality are nurtured, must be renewed in righteousness before it can become the birthplace of pure ethical purposes and deeds. But when it is transformed by becoming the dwelling-place of the Holy Spirit its impulses are toward righteous action. The divine indwelling Spirit strives to harmonize all its "inward affections and their practical outworking with his own mind." Thus the spiritually-minded man, by minding "the things of the Spirit," visibly conforms to the commands of God. Such is the law of the spirit of life. And this law makes it plain that, as Dr. Augustus H. Strong forcibly observes, "religion and morality are essentially one: faith and works are inseparable." Genuine spiritual life involves the highest morality in the life.

Whoever analyzes the source of the spiritual life recognizes the truths of the Gospel to be the seed which lie at its root. And those truths, operating on the intellect, expand those primary moral ideas which Christian philosophers regard as the mental data of the human consciousness. In all ages, in every part of the earth, human beings have intuitively associated the ideas of rightness and wrongness with certain classes of actions and dispositions. With the enlightenment of their reason, these moral judgments have been pronounced with increasing discrimination upon a larger number and variety of deeds. The correctness of these judgments has depended on the quality of the concepts which have been the sources of their enlightenment. Erroneous conceptions have led to unsound moral distinctions. But where the Gospel, which contains *the truth*, is known, the moral judgments of men have been corrected. The mind of God has

so enlightened the minds of men, especially of those who have become temples of the Holy Ghost, that the divine will respecting human conduct is very distinctly understood. The highest morality is clearly revealed in the Gospel of the Son of God.

Nor is it through the understanding only that the indwelling Spirit influences the spiritual man toward the highest morality. It is the function of that Holy Comforter to quicken the conscience. In the natural man he enforces the moral judgment by creating a sense of obligation, which begets a feeling of condemnation when it is resisted, and of self-approbation when it is obeyed. These feelings are of so peculiar a nature—so obviously from some authoritative source other than the man's own self—that he is obliged to recognize them as the product of a divine power. Properly interpreted, they are a revelation of God's will to the reason of the individual. But for the perversity of the human will they would lead men "to feel after Him" who thus reveals himself. But the natural man does his utmost to extinguish this divine light, while the spiritual man cherishes it. By sitting in its brightness he gains such clearness of moral perception, such delight in obeying its leadings, and such affinity with the eternal Spirit, that in his conduct he becomes a transcript of the spotless Redeemer, whom the indwelling Comforter represents.

Moreover, the spiritual man is stimulated to the attainment of the highest morality by his concept of the Redeemer's character and life. In him he sees that highest morality which is required of him as his duty realized in a human life. In him, therefore, he recognizes the possibility of such morality, clearly perceiving that it is not an impossibility. Jesus practiced it; and Jesus is to him more than an exemplar. He is the adored Friend whom he loves with an enthusiastic affection. His enthusiasm for that grand and gracious Being becomes, as James Martineau strongly expresses it, "a universal energy flooding his own soul." Inspired by this divine passion for the pure Christ, he aims at, yea, he attains to, the highest morality possible to mortal man.

In the teaching of the Christ one finds two principles which are fundamental to "the science of right conduct." Of these the first is, "If any man will come after me, let him deny himself;" the second is, "Thou shalt love thy neighbor as thyself." The former strikes at selfishness, which is the root of all immorality; the latter reveals the affection from which flows that respect for the rights and that regard for the welfare of others which are implicit in truly moral acts. There is no immoral deed or disposition which may not be traced to an illicit degree of self-love—to a mind which, having refused to accept the divine will as the law of its life, lives in and for itself. Out of this rebellious spirit of self-rule proceeds every act of indulgence in forbidden things, every excessive use of things lawful within the limits of natural law, every intrusion upon the rights of others, and every scheme for acquiring gain by oppressive measures. How morally beautiful, how profoundly philosophical, therefore, is this first principle of Christian discipleship! For the surrender of selfishness involves the destruction of all positive immorality; it also prepares the

soul for the growth of those moral virtues which are the ornaments of human nature. It is essential to the accomplishment of our Lord's expressed desire to "make the tree good and his fruit good."

But the surrender of selfism is not of itself sufficient to make the man truly moral. It excludes visible moral deformities from the life, but does not adorn it with those positive virtues which make men beautiful in the sight of the Christ and beneficial to their fellow-creatures. This good fruit must have love for its source. Nor is a merely natural affection sufficient to the production of that grand type of morality of which Christ was the one perfect example. Strong natural affection may bear the fruit of pity, sympathy, kindness, benevolence, and care for the temporal interests of suffering humanity; but it cannot rise to the height of that benevolent concern for both the spiritual and material interests of mankind which is comprehended in the ethics of Christianity. These ethics most certainly require conscientious avoidance of any act designed to injure one's neighbor's interests. But that neighbor, being a man, has both a higher and a lower nature. And if the law of love requires one to respect and relieve the necessities of the latter, it surely cannot justify him who either neglects or injures the former. It must be as truly immoral to injure the one as it is to harm the other. Obviously, therefore, he who would rise to the height of his moral obligation must needs possess that divinely begotten love for man which, being rooted in the love of Christ, is capable of loving others as one loves one's self; of doing nothing to other men he would be unwilling they should do to him. And this, as our Lord teaches, is the morality of his religion—the ethics of Christianity.

How exceeding broad, therefore, is the scope of this divine concept of every Christian's ethical obligations! Viewed on its negative side, its surrender of selfism, how much it implies! The man who intelligently, honestly, and earnestly repudiates selfism as the law of his life casts off all those personal vices which had their origin in the corrupt affection he now repudiates. He renounces those habits of self-indulgence, those sins of the appetites, which are violations of physical law. He ceases to cherish those sins of the mind—such as pride, vanity, hatred, revenge, wrath, ambition, and covetousness—which are the corrupt fruits of the selfism which had hitherto been the law of his life. These necessarily drop from his soul when he places the corrupt affections which produced and nourished them at the feet of the Lord. The completeness of their disappearance will be proportioned to the absoluteness of his self-surrender. If that be hearty and unreserved, the "old things," the wrong affections hitherto dominant within him, will pass out of his life, and all things will become "new."

But a Christian's ethical obligations have a positive as well as a negative side. They require him to add to this crucifixion of his selfism a truly benevolent and practical regard for the welfare of humanity in general, and for such persons in particular as his environments bring within the touch of his personal action. Instead of doing any act to them which he would condemn if done to himself, his convictions of duty bind him to help

them when pressed by painful difficulties, and to contribute to their moral and material welfare as he may have opportunity. "Thou shalt love thy neighbor as thyself" is the peerlessly sublime, beautiful, merciful, and far-reaching ethic of the New Testament.

These basal principles of the ethics of Christianity reach their development in the individual through the operation of the life which is spiritually begotten in him who gives himself to the Christ. When one ceases to live to himself, the will of Christ, to whom he surrenders himself, becomes the law of his life. He lives no longer to do what his lower nature craves, but what Christ has commanded. He shows his new-born love for Christ not so much by rapturous professions of affection as by "keeping his commandments." He submits his spirit and conduct to the test given by his Lord in these significant words: "Ye are my friends if ye do *whatsoever* I command you." Hence his acts, not his words—the uniform completeness of his obedience, not his occasional and exceptional services—determine his character. For if he be a true disciple he does "*whatsoever*" his Lord requires.

Thus the data of Christian ethics are found not alone in the intuitions of the reason and the voices of the conscience, but also and chiefly in the moral precepts of Christ. These proceed in the soul not alone from its original sense of moral obligation, but also from the love of Christ, dominant over its affections and constantly impelling it into action pleasing to the object of its love. This affection does not aim at one particular ethical act while disregarding another, but it grasps eagerly and at once at every known duty, seeking to bring the whole life into perfect agreement with the mind of its adored Lord. Having crucified the selfishism which once held a tyrannical scepter over its volitions and actions, it "minds the things of the Spirit." The will of Christ is the law of its spiritual and ethical life.

Taking this view of the spiritual life as the fountain of the ethical life in a believer, one distinctly sees their interdependence. The latter cannot exist with any thing like completeness without the former. Neither can the former be retained without the latter, because its principle is antagonistic to the selfishism of the unethical man. Love and selfishism are essentially and eternally hostile forces. Where one lives the other dies. He who is living to Christ cannot be living to himself. Neither can he whose heart is governed by selfishism be at the same time a servant of Christ. On this ground Jesus said of the covetousness which breeds devotion to the inordinate pursuits of wealth, "*Ye cannot serve God and mammon;*" and John, speaking of that love of the world which seeks its gratification in amusements, pursuits, and practices which tend to feed the growth of selfish appetites, desires, and ambitions, said, "*If any man love the world the love of the Father is not in him.*" These, and the kindred saying of Christ, "*Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple,*" are only varied statements of the eternal antagonism, the mutually expulsive qualities, of selfishism and love. A man's choice, therefore, lies between that selfishism which is rebellion against

God and that self-crucifixion which surrenders the soul to Christ as his living temple. Between these two God and the nature of things have placed an everlasting bridge of inhibition.

Yet, despite the evident impossibility of uniting selfism with loyalty to God, men have always been found foolishly striving to accomplish this impossible task. Even among the twelve whom Jesus chose to be his companions and pupils one was found who, while wearing the robes of discipleship and affecting friendship for his Master, was cherishing selfish dreams of possible gains from the secular kingdom he supposed the Saviour was about to set up. Openly professing friendship to Christ, he was at heart a traitor and a thief. And in the pentecostal period, when thousands were sacrificing their selfism at the shrine of heavenly love, two pretended disciples sought to share the benefits of faith while retaining a measure of selfism which led them into hypocrisy, covetousness, and lying. The apostolical epistles furnish abundant evidence of this shrinking from entire self-renunciation in all the primitive Churches. Ecclesiastical history proves that through all subsequent ages this deadly conflict between "the faith which works by love" and the self-will which is at enmity with God and human purity have been constantly maintained by a minority in the Church. And to-day, notwithstanding the triumphs and rapid progress of Christian principles, those ancient antinomians have many successors who are vainly striving to harmonize much love of the world with a profession of love for Christ, and very toilsome service in the courts of mammon with more or less of apparent zeal for the diffusion of the Gospel. The unprecedented opportunities for the rapid accumulation of great fortunes which are afforded by the abounding resources of our country and by the business conditions which the modern inventions of steam and electricity have created, tend to swell the number of those who, while wearing the livery of Christ, are governed by the selfism which is the chief obstacle to the triumph of his kingdom. An old saying, cited by Wesley, affirms the simple fact that "as money increases so does the love of it," and that unethical love, as the inspired penman teaches, is "the root of all evil." Men who "will be rich" are sure to fall into the manifold temptations and into the immoral practices of those who walk not by the law of the Holy Spirit but by the unholy spirit of selfishness. That spirit moves them to become oppressors of other men, to deliberately study how they may enrich themselves even though they may thereby prevent their fellow-men earning a livelihood. It is the inspiration of those unprincipled combinations which acquire gains by inflicting losses upon others. It is also the parent of those methods of bribery by which legislatures, political managers, and electors are shockingly corrupted. Further, this same selfish spirit begets social habits and sympathy with those popular amusements which are hostile to the spirit and practice of piety. Thus by these and other modes of action selfism, especially when working in men professing Christianity, lowers the ethical tone of society and chills the spiritual aspirations of the churches which recognize them.

After what has been said above of the essential antagonism between this unethical conduct and the spirit of Christ it seems scarcely necessary to re-affirm the impossibility of harmonizing it with the Christian life. He who knows the human heart has settled this solemn question by such declarations, often repeated, as, "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death or of obedience unto righteousness?" If, therefore, a man obey the dictates of selfishism, whether by covetousness, by oppression, by love of the world, or by any other supremely selfish habit, he thereby demonstrates that he is the servant of selfishism and not the servant of Christ. Instead of walking after the Spirit he walks after the flesh. Sin, not Christ, reigns in him, for he obeys selfishism, which is the very essence of sin, "in the lusts thereof." If Christ reigned in him his soul would not lust after the things of the flesh, as he manifestly does, for "they that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof." (R. V.)

That selfishism is at all represented in the modern Christian Church is, yea, it must be, a cause of grief to every truly spiritual mind. He grieves because this vice sadly mars the character of its victim, who, despite his subjugation to selfishism, is not unfrequently endowed with some, perhaps many, attractive qualities. He is grieved for the Church also, because the evil reputation of her members diminishes her influence over impenitent men, who are apt to say in response to her appeals, "If that man is a Christian we are safe, for his speculative transactions are so sharp, so pitiless, and so unjust that we, though not professing personal piety, would not be guilty of them." If a selfish professor of Christ be given to worldly society and to attendance on popular sensational amusements, men of the world, knowing by the effect of such entertainments on themselves that they minister to tastes and feelings contrary to the requirements of the Gospel, question the sincerity of all religious professions, and make the inconsistency of such world-loving professors a ground for doubting whether there be such a thing as that spiritual life which Christianity teaches.

Of course, there are false conclusions deduced from premises which do not contain them. Spiritual and ethical truth is not proven false by being "held in unrighteousness," but its influence over men is seriously minified when the lives of those who profess and teach it openly contradict it. In the plan of Christ the ethical fruit of his Gospel is designed to be the means of convincing mankind of its divinity; when the "good works"—the ethical purity—which are its necessary fruit and which are impossible in the natural man are visible to the ungodly, they are moved, says its Author, to "glorify your Father which is in heaven." But when belief in this Gospel is associated with an evidently selfish life men despise its professors and are encouraged to doubt its divinity. And if such unethical living is tolerated in her members by the Christian Church what less can she expect than to be shorn of her power to win the world to righteousness? Is it not undeniable that the measure of the Church's

power over mankind is limited by the visible moral qualities of her members' lives? Let the world see that her teaching generally, if not uniformly, produces men who are models of honesty, uprightness, benevolence, purity, self-control, mental serenity, and contempt for every social habit and amusement that makes for unrighteousness, and they will recognize in her a mighty principle which is the source of exalted character. They will then be attracted to her; but if they see in her treatment of unethical members that she approves men who are greedy of gain, oppressors of the poor, unjust, wrathful, restless, lovers of questionable pleasures, despisers of their inferiors, or spotted with other unethical habits, they will not be attracted to her fellowship, but repelled from it. Beyond all successful contradiction, therefore, if the Church is to complete that conquest of mankind for Christ to which she is called by her supreme Head, she must keep her garments free from the stains of every practice which is not the normal growth of her spiritual life. As with the individual so with the Church, her life cannot flourish unless she keep herself free from ethical corruption.

There is much in the spirit and practices of the present age that calls on the Christian Church to gird herself anew for a stern conflict with the spirit of selfism, which was never more aggressively active than it is today. Is not the ethical corruption of the times appalling? In our political life is not bribery struggling to become universally dominant? In the financial world are not gigantic speculative methods, which are utterly regardless of ethical considerations, struggling to exclude the laws of justice, the spirit of human brotherhood, and the principles of honor from commercial and business transactions? In society are we not confronted with the intrusion into Christian circles of practices once generally rejected by the Churches as hurtful to spirituality? Is not the popular respect for law diminishing, and a spirit of lawlessness tending toward anarchy increasing? And within the Churches themselves do we not discern the activity of a disposition to doubt the truth which is the rock on which Christianity is founded? To these inquiries even a candid optimist must give an affirmative response. These evils do abound. What then? Discouragement? Nay! not discouragement, but a renewal of vigorous work for Christ, a stronger assault on the unethical spirit which if not checked must sap the spiritual life of the Christian Church. Her mission is not to be silenced by the satire of her inconsistency, but to overcome this deadly assault upon her spiritual life which the world is now making, not with skeptical weapons only, but also by stealthily sapping her ethical convictions. She can accomplish this grand mission if she will be true to God and to herself. But to do it she must be alert. She must return to her first principles. She must lift anew her standard of deep spirituality, to be demonstrated by pure ethics in the life, thereby discrediting all professions of spirituality not productive of unimpeachable ethic fruit.

PROGRESS OF CIVILIZATION.

LEADERSHIP is a quality for whose exercise there is always room in the busy centuries. Every great movement of human history, from the critical stand-point, has centered around some towering personality whose genius for command the age has recognized and obeyed. Whether in government, letters, ecclesiastics, or other department of activity, these dominant spirits have walked in the van, and have given direction to the march of the generations. In recognition of such a feature of human life Milton called Scipio "the height of Rome." Emerson has also declared that "an institution is the lengthened shadow of one man, as monachism, of the hermit Anthony; the Reformation, of Luther; Quakerism, of Fox; Methodism, of Wesley; abolition, of Clarkson." The study of history as a consequence becomes for the broader minded a scrutiny of individual living, an inquiry into the springs of personal action, and a susceptibility to the magnetic influence which many of the shadowy leaders of the past still exert from the printed page. So to study individuals and to feel the sway of their commanding personalities is rightly to study history. Nor is it always difficult to discover the meritorious qualities or their fortunate combination found in the persons of the world's great chieftains. It is true that the requirements for leadership have varied with circumstances and times. Different departments of human thought and industry will always call for diverse elements of strength—as the senate, the battlefield, the academy, the mart, the pulpit—and each will have its own estimate of sufficiency. The varying ages have also demanded different requirements for leadership, whether the days of Homeric legend, the Jewish dispensation, the times of knight-errantry, or the modern epoch. Yet, in general, positive marks of strength are traceable in the Hellenic warrior, the priest of Israel, the Crusader, or the English king, who dominated men. Some qualities inhere in universal leadership. The world's master-spirit is always so self-centered as to fear no dislodgment, is a stranger to alarm, knows how to bend men and circumstances, is resourceful in the barren desert, and ever sees the bow of hope spanning the sky. If nature has been chary in the distribution of these traits, yet on a few she has bestowed such qualities with bountiful hand. Whoever has received them as nature's dower has been rich in the prime qualities for command, and unless held in check by overmastering circumstances, as "some mute inglorious Milton" of history, has found his scepter. Moses and Paul thus helped to shape human thought and destiny; Hannibal and Peter the Hermit, Gregory the Great, Richelieu and Cromwell, Copernicus and Pascal, Patrick Henry and Alexander Hamilton; and among women such regnant spirits as Zenobia, Joan of Arc, and Susannah Wesley. A few in every land and age have there been; and wherever we look we see their stately forms like mountain peaks outlined against the sky.

And there is yet opportunity for the exercise of skillful leadership. The world is particularly needy of great commanders. Notwithstanding the amazing triumphs of the race over natural forces, its astounding skill in construction, its artistic quality as the legacy of the fathers by hereditary transmission, it has not mastered the science of self-government. Still, in the general subdivision of mankind into the two classes of leaders and the led, the great majority of the race fall into the latter classification. Only here and there a Gladstone and a Bismarck tower above their fellows in statecraft, a Spurgeon in ministerial work, an Edison in device, a Stanley in exploration. And it is because the prime leaders of the race are so few that the world has appreciation and reverence for these exceptional men. If, for a little, common humanity dares to speak of them with carelessness or obloquy, though it consents to be led by them, its final word for these great souls is that of veneration. The greatest need of the world to-day is that of leaders. In theology, statesmanship, letters, the door stands open for the king to mount the throne.

THE Behring Sea controversy has been strangely delayed in its settlement. While diplomatic agreements between the great powers of the globe are at the best accompanied by stately courtesies and are hedged about by causes for procrastination, the slowness of the adjustment in the present instance has seemed unaccountable. The necessities of the case have argued for a speedy settlement. Pending the negotiations between the United States and England the slaughter of the seals by piratical fishermen has been going steadily on in the northern waters. From the fact that this pelagic fishing has been continued during the breeding season of the seal—that many of these aquatic animals killed on the high seas have sunk in the waters and have been lost—and that the very extermination of the seal supply has been threatened—the offense has seemed particularly aggravated. As a consequence of which, the toleration by the United States of this despoliation of its valuable sealeries through a series of weeks and months has been particularly deserving of commendation. The reason for Lord Salisbury's hesitation to accept the terms of agreement suggested by the United States has not been plain. With the proposal of the American government, through its Secretary of State, that the *modus vivendi* of the previous season be renewed, no fault should have been found, since this compact is of a conciliatory nature and imposes no undue hardship on the contending governments, until the final adjustment of their dispute by the International Commission. Yet the English premier, as the negotiator for his nation, has been the chiefly visible obstacle to an earlier renewal of the expiring compact, and thereby has naturally rendered himself liable to the mercenary charges that have been made against his course. On the surface his wish to give the "hundreds of poachers" who had set sail from British Columbia and Victoria an opportunity for success in "their annual marauding expeditions" would seem to have been the motive of his vacillation and delay. A

spectacle it is in which one of the greatest realms of the world for its undue love of gain stands forth in no enviable light!

But so far as it is possible to scrutinize the hidden motives of Lord Salisbury and fathom the complex plans of the English government, another reason for the hesitation in accepting the American proposal may be suggested. Will it seem an idle dream to ask if the enlargement of English power through acquisitions in the North-west might not be a possible motive for the late diplomatic delay? Important as the seal fisheries are, yet their total loss would not bankrupt the English treasury, the entire value of the annual catch being by the British estimate but the moderate sum of £165,000. No nation is far-sighted that settles its policies of action by merely monetary considerations, and least of all will England be guilty of this folly. An anomaly among the powers of the world is she in the smallness of her home territory and in her extensive colonial possessions. Like links in a great chain these colonies girdle the world in tropic and in arctic settings. Of all contemporaneous nations she must maintain her outlying territories for self-continuance and advancement. Well, therefore, might the British government, in connection with the seal fisheries of Behring Sea, realize the commercial value of the Alaskan peninsula. In its physical attractions this far-away country is already beckoning travelers and settlers to its shores; and its future development who can guess? From its contiguity to the Dominion of Canada and British Columbia it would also be a specially valuable possession for England, thereby completing the stretch of her territory upon the western continent from the Atlantic to the Arctic. The possibility, perhaps not altogether remote, of opening up a passage through Behring's Straits and the Arctic Ocean to Northern Europe further increases the value of Alaska. Some bold explorer, profiting by the mistakes of earlier voyagers, may safely steer his prow through the ice-floes of the northern sea and touch the Norwegian shores. Alaska is a strategic point upon the continent. The prize is worth even more to England than to the United States. Among her far-reaching plans which cover the future centuries it is not impossible that she has already entertained this dream of conquest.

MUST American missionaries leave China? The jeopardizing of Christian interests in that empire seems one of the alarming consequences threatened by the anti-Chinese legislation recently proposed. Even the disastrous commercial results which would follow the adoption and enforcement of such a measure as the "Geary anti-Chinese bill" can be but imperfectly realized. For, unless the prophecies of the opponents to this legislation be false, the large and increasing trade of the United States with China would terminate and the very stay of the 1,153 American traders in that land would be rendered difficult. Yet the expulsion of our American missionaries from China, to the number of five hundred and fifty, and the termination of their enlarging work, which is suggested as a further possibility, would be a calamity more to be deplored. The subject should

be studied from the stand-point of the moralist as well as from that of the statesman and the political economist. Every missionary worker is primarily a teacher of righteousness to the individual. Under his evangelistic call from the court of heaven, which it is death to disobey, this is his first errand to the pagan land whither he is sent. Heathen codes of ethics he ruthlessly breaks, in a better spirit than that of Moses in throwing aside the tables of divine commandment. Heathen idols he displaces in men's affections for the invisible and eternal God, who only deserves human love; and heathen morals he improves, so that barren lives under his nurturing care blossom into Christian excellence. The most extreme pessimist will hardly be bold enough to deny the agency of modern missionaries in working these great results. From every land of the Orient where they have gone comes a similar testimony for the moral transformations, little short of the phenomenal, which they have been helped to make. Nor do we venture much in the expression of belief that the heathen governments of the world, where Christian missionaries have labored, acknowledge as never before the marvelous uplift of the Gospel in their midst. To banish missionary workers from China would be to drive forth the greatest power for righteousness known to men.

But American missionaries in China, with those of other nationalities, are exponents of a better civilization as well. The railroad, perhaps indirectly as the result of Christianity, has pierced the jungles of India and made transportation convenient for men and freightage. The condition of woman, both there and elsewhere through the Orient, has been unspeakably ameliorated, and the story, if often told, has not yet lost its vivid force. In dress and in household practices the customs of the western world have been to some degree substituted for pagan habits. Newer educational systems have gone with Christianity into the East, Japan in particular being eager to prove the American theories of higher education. The sacredness of child life has been taught by missionaries of every denomination. The newer systems of medicine have been introduced into distant lands; and the sublime results which our medical missionaries have already accomplished in the restoration of the sick are a presage of the most thorough adoption of western medication in the not-distant future. True to its mission as a civilizer, Christianity has gone with its intelligence and its customs to bless every land of the heathen world; and no parliament or congress of men should check it by their short-sighted enactments. But the tolerance of China is amazing, under the repeated proposals of the Congress of the United States to indirectly nullify the existing treaty in the enactment of a measure forbidding Chinese immigration. We can only wonder at the patience of this Eastern kingdom. Its endurance is the sufferance of a Christian rather than of a heathen nation, and puts our western intolerance to the blush. Regard for the higher interest of reputation, equity, and religion requires that free admission to our American shores should be given the Mongolian immigrant; and not only commerce but religion is interested in the decision.

THE ARENA.

ST. PAUL'S IDEAS OF THE RESURRECTION.

1 COR. xv, 44: "It is sown a natural body, it is raised a spiritual body; there is a natural body and there is a spiritual body," or, according to the R. V., "If there *is* a natural body, there *is* also a spiritual body." This passage is considered to teach conclusively the doctrine of the resurrection of the literal body that was buried in the earth.

There are a few questions pertinent in this connection: First, What is the subject alluded to and designated by the pronoun *it*? Secondly, What is the object of the argument? Let us look at the second question first.

It will hardly be disputed that the Greek mind had no conception of a resurrection of any kind, either spiritual or material. The *Odyssey* gives us a tolerably clear insight into the religious belief of the cultured classes, and the range of belief of the masses extended all the way from that to the grossest materialism. Can we suppose the apostle, perfectly familiar as he was with every phase of Greek thought, elaborating an argument to prove the resurrection of the literal atoms deposited in the earth in contradistinction to some other theory of the resurrection, when the whole subject was repugnant to the Greek mind? Most assuredly the apostle's argument is to establish the fact of a *resurrection*, not to combat erroneous views in regard to its exact details. This should be borne in mind.

The other question, What is alluded to by the pronoun *it*? A full understanding of this will materially aid us in our investigation. What is the apostle talking about? Let him answer: "Now if Christ be preached that he hath been raised from the *dead*, how say some among you that there is no resurrection of the *dead*? But if there is no resurrection of the *dead*, neither hath Christ been raised." (R. V.)

"For if the dead are not raised, neither hath Christ been raised: and if Christ hath not been raised, your faith is vain; ye are yet in your sins. Then *they* also which are fallen *asleep* in Christ have perished. But now hath Christ been raised from the *dead*, the first-fruits of *them* that are *asleep*." (R. V.) Now what is it the apostle is speaking of, the man or the bodily covering of the man—the *nekros* or the *ptoma*?

We may be asked, Is it not the body that is said to have fallen asleep in Christ? I reply, Not in scriptural parlance. Matt. xxvii, 52: "And many bodies of the *saints* that had fallen asleep were raised." (R. V.) 1 Thess. iv, 13-15: "But we would not have you ignorant, brethren, concerning *them* that fall asleep. For if we believe that Jesus died and rose again, even so *them* also that are fallen asleep in Jesus will God bring with him." (R. V.)

Thus we see that where sleep is used as a metaphor to represent death it is never used in reference to the body but to the man, the living being. The *it* of the forty-fourth verse, therefore, is the *nekros*, the dead man; the subject under discussion the resurrection of the dead person. The Greek

word to designate a dead body, corpse, carcass—*ptoma*—is not once used in the argument, and *soma*, in connection with the person, only twice: one time in stating a question, "How are the *dead* raised up, and with what manner of body do *they* come?" and in the passage under consideration, "It is sown a natural body, it is raised a spiritual body," etc.

Here the word *body* is used as a synecdoche, or a rhetorical figure by which part is made to represent the whole.

In the whole argument the word *dead*, as applying to subjects of resurrection, is used sixteen times; death, as a condition in which the dead are held, six times; and sleep or asleep, three times.

It will be remarked that the question, "How are the dead raised up, and with what manner of body do they come?" is not directly answered by the apostle, he merely showing the foolishness of the question as an objection. From the metaphor used here, it may be assumed that the apostle did not believe that there would be a literal resurrection of the self-same body that was buried. He says, "That which thou sowest, thou sowest not the body that shall be, but a bare grain, it may chance of wheat, or of some other kind; but God giveth it a body even as it pleased him, and to each seed a body of its own." (R. V.) This does not necessarily imply the same body that it had, but an individual body for itself.

If Paul made no mistake in the choice of a figure, and if there is any analogy between the metaphor and the subject, then the body that was is not the body that will be, but God will give the life-germ that is resurrected a body even as it pleaseth him, and to each one a body of its own.

Again, in the figure used we see that while the resurrection of the self-same body is repudiated, the resurrection of the *dead* from a state of death is clearly taught. The kernel of wheat sinks into a state of death, but there is a germ or principle of life remaining in it. This has no analogy in the body, every particle of which is resolvable into inert and lifeless matter, and no particle of which contains a life-germ.

When he uses the allusion to the celestial bodies to teach the different degrees of glory he says, "So also is the resurrection of the *dead*:" they that are in a state of death—disembodied—*nekron*.

Here he uses the neuter pronoun *it*, to designate the dead person or the person in a condition of death: "*It* is sown in corruption," etc. Can we by any rule of interpretation predicate a change of the subject under discussion at this point? Assuredly not. What, then, is sown in corruption? That which is the subject under discussion, the dead, the *nekros*, not the *ptoma*.

The use of the word corruption gives some color to the supposition that the body is meant; but up to this point there has been no change of the subject, which is the resurrection of the *dead*. Does the introduction of this word demand a change? I cannot admit that. The word used, both in the *Greek* and its *English* equivalent, has a variety of shades of meaning—destructible, disintegrable, perishable, etc.; its antithesis, incorruption, immortality, enduring integrity, etc.

We ask for a definition of death and are told it is absence of life, or of

the life-principle, from the body. It is the taking apart of the complex organism of the human being. The body never had life only as it was acted upon by a distinct part of that organism. There is no life-principle or germ inheres in the body. It is not, then, the body that dies, but the man, the organized human being; disorganization is death, reorganization is resurrection from death, whether it is effected by giving a new body or by a reconstruction of the old. The body has nothing to do with identity of the individual; the consciousness of the *ego* was never lost even when disembodied. I would call attention again to the wording of the passage, "If there *is* a natural body there *is also* a spiritual body."

The obvious meaning of the passage and of the whole argument is, that there will assuredly be a resurrection, when God will release from their condition of death in hades all who are in it, and furnish them with bodies suited to the state of existence upon which they will enter; that these new bodies will *not* be the same bodies that were buried, but will be such bodies as it pleaseth Him, and to each one a body of his own, differing in splendor and glory according to the measure of his faithfulness and attainment in Godlikeness.

THOMAS SCOTT.

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THE REMEDY FOR IGNORANCE.

FREQUENT reference is made by writers and speakers to the "ignorant masses who flock to our shores from all lands," etc. Alarming fears are expressed concerning the danger consequently arising which threatens our institutions and liberties. As yet I have neither seen nor heard of any thing like a practical remedy. Some cry out, "Stop pauper immigration;" but that will not touch the real evil, for thousands from every European country will continue to come to us who are not paupers, but who are as ignorant of the nature of the American government and its institutions as a benighted Hottentot. Their ignorance is not their fault but their misfortune; their environment from childhood up has made it impossible for them to know. But enlightened Americans are responsible for the continuance of this ignorance and its consequent danger to our republic. What has been done to scatter this dense darkness? Not much besides passing resolutions. The public schools do something for the children, but the great danger comes from the adults, and unless more be done we shall be verily guilty of ignoring our responsibility. I propose the following as a remedy, namely, Let both State and National governments, in their respective fields, establish a board of instruction whose business it shall be to send among these many nationalities true and intelligent men of their own blood and language, who shall gather the masses of adults into public halls, giving them instructive lectures upon American history, its government, constitution, laws, etc., illustrated by magic-lantern or panorama. The United States history would furnish instruction and entertainment for two seasons. Their own countries could also be taken up and points of difference noted. Each lecture might be suppl-

mented by a suitable literature in their native tongue scattered among the people; thus darkness would flee before the light, and the money thus spent would be true economy. Probably the better way to make this remedy effective would be for the national government to make it a part of the necessary education for the Territories; and let each State government make it part of its educational system under the control of its board of public instruction. If any man has a better remedy let him speak, and will not some of our legislators make themselves *statesmen* by taking hold of this work?

R. POVEY.

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ISSUE ON POPULATION.

In the article on "The Doctrine of Pan-Slavism," by Rev. Stephen Thomoff, given in the *Review* for March, I find some strange numbers in the closing paragraphs, treating of populations and areas. I condense into figures to save space, and after each two numbers give the number to the square mile:

Kingdom of Bohemia, population about 9,000,000, area 1,800 square miles; 5,000 to the square mile.

Serbo-Croatian kingdom, population about 8,000,000, area 4,500 square miles; 1,777 to square mile.

Kingdom of Bulgaria, 6,000,000 or 7,000,000, area 3,000 square miles; 2,000 or 2,333 to square mile. Kingdom of Roumania about the same. Kingdom of Greece, 4,000,000, area 3,000 square miles; 1,333 to square mile. Kingdom of Hungary, 7,000,000, area 3,000 square miles; 2,333 to square mile.

Turning to *People's Cyclopedia*, I note Servia, population 1,377,068, area 17,000 square miles; 81 to square mile.

Hungary, 15,610,729, area 125,039 square miles; 124 to square mile.

Bulgaria, 1,995,701, area 24,360 square miles; 81 to square mile.

Belgium, I believe, is the most densely peopled nation in Europe—population 5,536,654, area 11,373; 486 to square mile. I asked a German some time ago, How was it possible for that country to support such a population? He answered, "Belgium is almost one continued workshop." No country in the temperate zone could possibly support the populations given above, hence I conclude the author must be mistaken.

Clayton, Ia.

T. A. KELLETT.

A LITTLE HERESY.

NONE will deny that the eye is the organ of vision, but is it clear that it should be called a sense organ? Taste, smell, and touch are pre-eminently sense organs. They bring to the mind no information except what it derives from a study of their sensations. The purport of a sensation is learned by observation, repetition, and experience. Men long employed in testing the qualities of teas and liquors become by taste marvelous adepts in their profession. The slightest difference of flavor they detect on the instant

by giving sharp attention to the sensations of taste. The blind become equally expert in the use they make of the sensation of touch. Between the sensations of touch and taste, on the one hand, and the things which cause them, on the other, there is no correspondence whatever; in each individual case the meaning of the sensation must be *learned*, and to mind they, at least in part, reveal their cause. The lemon-taste sensation reveals the lemon as a kind of fruit, but not its constituent elements. The experienced mind cognizes at the same moment the lemon-taste sensation and its cause. Its cause may be nothing more than the thought of the lemon-juice, but in that case we see the influence of the mind on the *vital organism*, the seat of the sensation.

But in seeing a stone, a picture, or any thing else, does there arise in the eye-organ a sensation analogous to taste or touch, which we *consult as a means of knowing* what it is that we are looking at? I gaze upon the papered wall of my study; on the instant I discriminate there the colors red, white, and blue; and can it be truly said that I derive this intelligence from the *study of three different sensations*, one which signifies red, another which signifies white, and another blue? So far as I can read my mind it never consults, or even thinks, of the existence in such a case of a visual sensation. The question seems to relate to vision as a phenomenon which has nothing in common with any sensation. Were there before me an apple, a peach, and a lemon I might, in the dark, by consulting the different taste-sensations of each, judge unerringly of their cause; but do the three colors on the wall produce three distinct conscious visual sensations, analogous to taste, touch, and smell sensations? The different sensations known as bitter, sour, and sweet can be distinctly marked. But who, I inquire again, can discriminate a sensation of red, another of white, and a different one of blue? When the colors are locally in close proximity do we not perceive (an act of the intellect) their difference the instant we perceive them? Do we ever think of reasoning the case out?

In what, then, consists the likeness between the sensations touch, taste, and smell, and the power of vision? I confess I can see none. Is, then, visual perception effected through a sensational process? The eye sees nothing, knows nothing; it is a mere machine; but as a machine it is so correlated to the light, or to the supposititious ether, on the one hand, and to the perceiving mind, on the other, that external objects are directly and immediately perceived.

An intense light, or dust in the eye, may produce a sensation in it, but such sensation is not visual, but vital, the result of violence. We say *vital*, for the matter of a nerve is no more susceptible of sensation than the matter of a stone. A sensation, as taste or the toothache, is not a mental phenomenon; it does not arise in the mind, but it pertains to the vital part of the organism, and is cognized by the mind as an affection of the body, external to itself. The eye considered as a *visual* organ seems to be raised above the plane of sensation, and gives us an immediate and direct knowledge of an external world.

H. H. MOORE.

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THE ITINERANTS' CLUB.

THE ART OF PRESERVING MATERIALS.

ONE of Benjamin Franklin's maxims reads thus: "A penny saved is as good as a penny earned." If this rule were applied to sermonic materials it would read thus: Subject-matter saved last year, and put where it can be found when wanted, may be as good as subject-matter the most recently discovered. But the question on the lips of more than one reader is this: What disposition can I make of sermonic materials so as to find them easily when I want them?

We will treat this subject under three heads—the *pen*, the *knife*, and the *store-room*.

We speak first of the *pen*, which we use as the symbol of any thing that makes a record for us, be it a pen, a pencil, or a shingle-nail. The materials with which we now illustrate the question under consideration fall into two general classes: First, materials that come from one's own thinking; second, those that come from one's reading. Manifestly much of our thinking is not available, because at the proper time no record is made of it. There are times when the mind is uncommonly productive; thoughts, even one's best thoughts, often unbidden and unexpected, at these favorable moments troop through the mind with great rapidity. They come, but they do not stay, if we may use the expression, for the want of something on which to light. Ever after they refuse to return, because proper respect was not paid them at the time of their visit. Hence the importance of the following advice from a preacher of large experience is apparent:

"It is a good habit to keep a convenient note-book, in which you will enter the texts or subjects that seem to offer an instructive lesson for your people. Have this always with you. As you read, or study, or visit from house to house, or hear the testimonies of your members either in their homes or in prayer-meetings, or walk the streets, or drive or ride, keep your mind open and on the alert for something or any thing that will help to feed your flock. Whenever any thing—a theme or text or illustration—occurs to you put it down in your note-book in such a classification that you can find it again. It will not be difficult to make this list several times as long as you can use. But that becomes your wealth."

Such essentially was the practice of Lord Bacon. Among the manuscripts left by him were found many papers entitled "Sudden thoughts set down for use."

Sheridan's most noted witticisms, which seemed to have been uttered impromptu, were found in his desk after his death, having undergone several revisings. Nothing of this kind of thinking was allowed to escape him through neglect in the use of his pen. It is said that the French writer, M. Durand, often was seen stepping into alleys and other out-of-the-way places to write down thoughts which had occurred to him while

walking the streets or mingling with the throng. It is told of Handel that he sometimes left his guests at the dinner-table with the exclamation, "I have one *tought*."

Hartley Coleridge states that it was Pope's general practice "to set down in a book every line, half-line, or lucky phrase that occurred to him, and either to find or make a place for it when and where he could."

But, again, the pen is to be freely used in preserving the results of one's reading as well as those of one's thinking. Hence, while reading a book, the rule should be that on either the margins or the blank leaves, or in note-books, or on scraps of paper, the pen should be freely used.

Says Dr. Storrs: "Better give up half your library than let the pen fall into disuse. In fact, your library will lose more than half its value unless you use the pen to represent and preserve the results of your reading. You must not fumble over subjects, but grasp them; not glance at them, but resolve them; and the pen is the instrument with which to do it."

But it should be borne in mind that the preacher's time is of so great value that whenever he can do so he must avail himself of the aid of others—that of his wife or of children, or of some amanuensis—to copy matters that need copying. Mr. Spurgeon was accustomed to have several persons constantly employed in transcribing subject-matter for his sermons and for his various other publications.

Our readers may desire a little fuller statement of the method here indicated. We will attempt to give it: While reading a book there is found on a certain page a thought which the reader wishes to store; that thought, we may suppose, relates to the Bible. The reader writes the word, "Bible" on the margin of the page, or, if he prefers, he may write it on a slip of paper, with the title and page of the book. That slip is then ready for filing. If the thought is to be copied a light pencil-mark that can be easily erased is made to inclose the passage. When copied the passage should receive quotation marks; the word "Bible" should be written over it, and following it should be a note giving the name of the author from whom the quotation is taken, also the name of the book and the number of the page; the slip containing this copy is then ready for filing.

The newspaper, too, should be read pencil in hand. A stroke of the pencil on the left-hand upper margin of each page will indicate that the pages so marked have been read. If some item of interest is met which is brief it should be inclosed in brackets; if of considerable length it may be otherwise indicated. A pencil-mark also should be made at the foot of the column containing the item indicated. When the reading of the paper is completed the mark at the foot of any column indicates that there is something noted somewhere in that column; none but the marked columns need be re-examined. In case there should be valuable matter on opposite sides of the same sheet, and no duplicate copy of the paper can be had, there will be need of copying one of the two items, provided both are to be preserved. The papers thus read and marked may be laid aside for a few weeks or even for months. An enterprising mind often outgrows to-morrow what seems of value to-day.

We speak next of the *knife*. It takes time to copy, and to the preacher time is more than money; and, besides, the clipping is so much more compact than the copy, and so much more easily handled and referred to; and books are now so cheap that our reverential scruples must give way. The knife should never waver in the presence of pulp paper and cheap printer's ink, even though found between the covers of a well-bound book. The volume, unless borrowed or of rare value, should receive, while the reading goes on, about the same marking treatment as does the newspaper, and then the knife should follow up the work of the pen. "Cut my books!" you exclaim. Yes. If much time can be saved the preacher should have courage enough to cut or tear into fragments any book that can be replaced at a moderate outlay. Books of which we are now very careful will sell cheap after we are dead.

In case of both the news or the religious paper and the book, the reading and the dissecting need not be on the same day. The papers and the books having been read and marked may be filed or stored away until such time as one is in the mood or in favorable circumstances for plying the knife. When in the mood one can with a sharpened blade of steel and lap-board dissect his file of papers or a book with remarkable dispatch; the extracts when labeled are ready for storage, and the rest of the paper may go to the waste-basket; the sooner the better. The mutilated book can for a while at least go on to a shelf by itself, having a later and, perhaps, a more respectable funeral.

Can one doubt that many a preacher who is to-day conscious of a dearth of sermonic materials, and of whom the people complain because he does not feed them save on hackneyed exhortation, might have escaped this unfortunate poverty had he used faithfully in early life the *pen* and *knife*? Of very broad application are the words: "Take heed, therefore: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have."

Of the third appliance, the *store-room*, we will speak later.

MORE THOUGHTS ON THE ART OF READING OF BOOKS.

As soon as possible one should get away from the idea that reading is a mere pastime. When one is able to walk, then the field, the sea-side, and the mountain-top are better fitted for pastime than is the house with a book in hand. The reading of the scholar is to be like work, though after a time it seems to him like play.

One may read in order to learn to read, or to benefit those who may listen, or for purposes of mental stimulation, or for the gaining of valuable and available information; but in no case is one who expects to achieve any thing of importance in literature to read that he may while away the time.

Among other suggestions arising at this point we offer this—that one should not only read, but should read and think; read not only to store the mind, but to educate (*educere*, draw out) the mind. A remark made

by Sheridan, the English statesman, has more than one valuable thought in it: "Instead of always reading, think, *think* on every subject; there are only a few leading ideas in the world, and these we may excogitate for ourselves."

The bookworm with a crammed head is one of the most useless of folks. The man with a full desk and a vacant brain, though he wipes the dust from his books every other day, is a poor fool. "The beast whom they load with books," says Sadi, "is not profoundly learned and wise. What knoweth his empty skull whether he carrieth fire-wood or books?" "Read," says Bacon, "to weigh and consider." Josh Billings states the case quaintly: "Books wont educate a man enny more than a gun, powder, and ball will get him venison unless he knows how to load and fire." The achievements are three in reading: The first is simply to *read* the book; the second is to *know* the book; the third is such a mental enlargement from the reading as enables one to *produce* a book better even than the one read. True literary assimilation does not produce imitators, but inventors. A healthy mental condition is not like a pond where frogs breed, but is like a spring ever sending forth its refreshing waters. The Dead Sea is dead because it receives all the while the streams flowing into it, having no streams flowing out of it. The great ocean itself is for that same reason daily on the way to stagnation and death. The gods even would not remain gods if they were receivers only and not givers also. Often one will do well, therefore, to drop his book in order to pursue a suggested thought. "The perusal of a book," says Gibbon, "gives birth to ideas. I pursue these ideas and quit my reading." It is said of the great Germans that they never read a book except when they want to write another that shall surpass the one they read. "There is creative reading as well as creative writing," says Emerson.

For immature minds this rule, too, will be of service: "Consult freely the dictionary and the map, and never pass a word until its exact meaning is known, nor a town without knowing just where it is located."

Mature minds need not be told freely to use pen or pencil while reading; they always do this, and if they have literary enthusiasm or the literary instinct they will die, as Scott, Dickens, and Dr. Kirk did, pen in hand. The writing of a thought is as serviceable as three or four times reading it. Of this we speak more at length in another page.

It also will be found a relief and no disadvantage to take along two or more courses of reading at the same time. A cross in both the plant and animal kingdoms secures greater excellences in their descendants. If one unites professional and non-professional courses of reading, each will receive strength from the other. So it is with the reading of poetry and prose. Obedience to this rule, too, will break up the merely mechanical methods of reading. "Digressions are the life and soul of reading" is Sterne's way of expressing the same thought, though, of course, not to the extent of disjointedness.*

Perhaps at this point a word should be said as to reading aloud. The

* See Gibbon's *Abstract of My Readings*.

scholar prefers to be alone and to read by himself. But if the scholar is the head or the mother of a family, or if the scholar is an elder brother or sister, this coveted exclusiveness, while personally more profitable from a student's point of view, savors, nevertheless, of selfishness if it is perpetual. Occasionally, therefore, on principle the individual should willingly sacrifice himself for the good of the whole. There is ample opportunity for this. Our country is full of readers, but each one reads for himself. "There is no reading for the whole, and no grouping of the family into an audience for an evening's enjoyment, such as comes to people who hear a bit of good writing well read." This, from several points of view, is a mistake. A recent writer speaks wisely thus: "How much you are missing, good people, if reading is not cultivated as one of the means of happiness and pleasure in your family circle; for in such an exercise there is quickening for the imagination, appeal to judgment, elevation of feeling, opportunity for criticism, which shall teach the children more of literature in three hours than they can learn at school in three weeks."

What other accomplishment is more fascinating, or what one is more neglected in educated families, than this of reading aloud?

It is not difficult to imagine a scene that should not be a rarity—a table on a winter evening, surrounded by a group of listeners. The pastor, an accomplished reader, is there. His selection wisely has been made. Now tears are moistening the eyes of half of those present. Next they are convulsed with laughter. Soon they are all on tip-toe to hear how the catastrophe, which is fast approaching, is to turn out. Is there not much nonsense that well could give place to this kind of evening amusement and entertainment in the home circle?

Another suggestion relates to the amount or the number of books one may read. No rule specifying the hours, days, or weeks can be given; for much depends on the condition of the reader and the character of the book. This may be said, however, that it is almost as much of an art to know when to stop reading as to know when to begin, or how to read when one has begun. It is with reading as with eating—the perpetual eater gets the dyspepsia, and the perpetual reader violates more than one of the more important laws of his mental make-up, and will be left to suffer for being a law-breaker.

Reading with a quick step and with concentrated attention is a rule that embodies nearly all other rules. Indeed, a single word fairly well covers the entire ground—*attention*. It is the word of military command which precedes all others; it is the poise in which are wrapped up all the alertness and all the powers of mind and soul. It goes, therefore, with the saying, that one should not read to the point of weariness; for one to read and not to know whether one is reading or dozing is not only a foolish waste of time but is ruinous to any thing like mental stimulation and enterprise. While reading the mind must be kept alert. If the reader is but half awake and cannot rouse himself he would better throw down the book and go to bed or out of doors.

FOREIGN RÉSUMÉ.**SOME LEADERS OF THOUGHT.****DR. OTTO ZÖCKLER, PROFESSOR OF THEOLOGY IN GREIFSWALD.**

PROFESSOR ZÖCKLER is one of the most positive of the Positive theologians of Germany. The Negative critics accuse him, and all of his way of thinking, of being so prejudiced in favor of the conservative tendency as to be incapable of an accurate and impartial study of present-day theological questions. But, as a matter of fact, he is convinced of the correctness of his positions just as truly as his opponents are of theirs. There is no more evidence of prejudice on the one side than there is on the other. He, as well as they, is fitted by long experience, educational qualifications, and intellectual ability to form an intelligent opinion. The differences of judgment between him and the Negative critics must not be attributed to caprice either in him or in them. Some facts weigh more in some minds than in others; and the consequence is that different mental balances record different results. It is a matter for profound rejoicing, however, on the part of those who accept the Bible as we have it, that so many trustworthy thinkers are on our side. It is an old trick of the Destructionists to call the Conservatives fossils, for Radicals to accuse their opponents of defective scholarship. Let the attainments of a Zöckler put such to shame. He is as scientific as any of his theological brethren. He is too voluminous a writer to admit of a full statement here of his views, much less of a discussion of them. We confine ourselves to his treatment of the "Acts of the Apostles." He takes the old-fashioned orthodox view of the book. It was written by Luke about the year 70 A. D. as a continuation of his gospel, and for the purpose of describing the spread of Christianity from Jerusalem to Rome. He regards this purpose as being so plainly visible in the entire book that the supposition of any other purpose alongside of it would be equivalent to charging the author with the most artful deceit. Zöckler is of the opinion that the Acts did not originally end with the 28th chapter and 31st verse, or at least that Luke intended to write beyond that point.

PROFESSOR DR. GEORGE SCHNEIDERMAN, OF BASEL.

AMONG the theologians of Switzerland Schnedermann is rapidly winning his way. He has recently furnished for Strack and Zöckler's Brief Commentary the introductions and notes on Ephesians, Colossians, Philipians, and Philemon. His position is thoroughly conservative, and is maintained throughout with dignity and learning. His views on some of the questions connected with the letters to the Ephesians and Colossians will suffice to show his method of thought. Notwithstanding the difficulties which have suggested to some minds that Paul was not the author of these letters he still adheres to the Pauline authorship, maintaining that none of the difficulties positively forbid this view, and that they are not

overcome by the other. He sees no reason to believe that if one letter is Pauline the other cannot be, but claims that Ephesians might be an expansion of Colossians or Colossians an adapted and abbreviated form of Ephesians. That some such relation exists between the two letters he believes, but prefers the latter alternative to the former. He thinks we are obliged to recognize in Colossians parallels with portions of Ephesians which give evidence of hasty composition, in and of themselves inexplicable, and often weakened in form as compared with Ephesians, although he recognizes also that the letter is not wholly without independent worth and a splendor all its own. He thinks that the masterly unity and connectedness of Ephesians could not be explained on the supposition that it is an enlarged Colossians. But surely it is supposable that the second writing might be better than the first. The first utterance of a thought is often feeble as compared with the second. So that the priority of Colossians does not seem to us impossible from this stand-point. Schnedermann does not doubt the possibility of an undeveloped Gnosticism in the times of Paul which threatened the purity of the Christian faith. He sees in Colossians many references to such a Gnosticism. But he does not think it necessary to admit a late origin for the book on that account, and especially as the testimonies to it in early patristic literature are so numerous and unquestionable. Very certain is it that were these references to Gnosticism found in any other books purporting to spring from the time of Paul they would be accepted as evidence of the existence of Gnosticism at that time if other facts did not deny their early origin.

FRIEDRICH LOOFS, UNIVERSITY OF HALLE.

ONE of the youngest of historical theologians of Germany, Loofs, is also one of the most popular. He lectures to hundreds of enthusiastic students every semester. He does not profess to be especially original in his views, but freely admits that in all his opinions he has been guided largely by the investigations of Harnack, under whom he studied for some time. Yet he does not slavishly follow the lead of his great preceptor, but is working his way gradually to an independent position. He agrees substantially with Harnack, that the development of doctrine was not dependent upon the teachings of a canon of Scripture, but that this canon arose in connection with the development of doctrine, and was subject to it. He also follows Harnack in the idea that Christian dogma is a conception of the Greek spirit on the basis of the Gospel. But he thinks that to make the history of dogma a mere monograph on the origin and development of dogma in the fourth century, as he claims Harnack does, is to narrow the conception of the subject too much. Yet he agrees both with Nitsch and Harnack, that the dogmas of the Church had their origin and development, and hence defines the history of dogma as the history of the origin of an ecclesiastical doctrinal concept in Christendom, and its further development and the final fixing of the same into permanent form in the Roman Catholic Church. But, after all, Loofs differs from Harnack only

in his conception of the method of the treatment of the subject. They agree that the doctrines of the early Church were not the result of a conception of the Gospel uninfluenced by profane and heathen thought. And they would carry this intermixture of human conception back into the very origin of the books of the New Testament, especially the gospels and some of the epistles. In other words, the results of the most recent investigations make not only our doctrines but even the contents of the books of our New Testament canon the expression of the Christian consciousness of the time of their origin.

RECENT THEOLOGICAL LITERATURE.

THE SECOND COMING OF CHRIST.

THE author of this work is Professor Dr. Karl Fischer, director of the Royal Gymnasium of Dillenburg. He takes up in brief all the different theories concerning the second advent of Christ, and treats them *pro* and *con* with a master hand. If any one were disposed to doubt the propriety of the study of this subject they would be re-assured by reading Fischer's book. In fact, there remain but two courses open to the Christian, either to give up all expectation of the return of Christ to the earth or else to be in a constant state of expectancy as to that great event. But this latter would not warrant us in attempts to fix the exact date of his coming. Nor does Fischer draw any such conclusion. He regards all such attempts as not only failures but as exhibitions of intellectual caprice. There are, indeed, prophetic portions of the Bible relating to this subject; but in the effort to bring the prophecy of Scripture into harmony with the events of history caprice has played no small part. On the other hand, he rejects the idea that the prophecies of the Revelation, for example, relate wholly to events which have already transpired. His view is that the events which mark the early coming of our Lord began with the time of the apostles, and have continued down to the present time. He also believes that antichrist cannot be represented by any one person, not even the pope of Rome, but that he has appeared in all the Christian ages and will continue to appear. When the time of Christ's second advent does arrive, therefore, it will not be signalized by any generically new phenomena. This theory has the merit of comprehensiveness. It seems to be the only one which is capable of explaining all the different biblical elements of the problem. For as to the coming of antichrist, we find in 2 Thess. ii, 7, 1 John ii, 18, iv, 3, evidence that he had already come when those words were written. But at that time there certainly was no pope of Rome. In fact, the more one studies the subject the more clear becomes the conviction that every thing which the Bible says concerning it is intended rather to obscure than to clarify our knowledge of it. And that this is wise, from the ethical-pedagogical stand-point, is quite evident. For if the day were fixed beyond peradventure men would presume to postpone the day of salvation until its near approach. But when every

thing goes to confirm the opinion that the Lord will come again to judgment, but all is left in uncertainty as to the time, none but the foolish will fail to prepare for his immediate coming.

THE PAULINE ANGELOLOGY AND DEMONOLOGY.

THERE are few aspects of scriptural teaching which have been so little and so inadequately studied as angelology and demonology. This may arise in part from the fact that this whole realm is mysterious and hidden from our sight, and in part from the feeling that such a study would have too little practical value to repay the effort. Yet it is very evident that a correct exegesis demands the most careful study exactly where the light is most dim and the way least plain. As a matter of fact, however, exegetes have contented themselves with a local interpretation of each passage without an inquiry as to the united teachings of the Scripture on the subject. We do not doubt that doctrinal theology also as imperatively demands the most conscientious study of this subject. There are many intimations of a spiritual world outside of the Deity on the one hand and Satan on the other, with an influence over humanity of no mean kind. For example, in Rom. viii, 38, among the things mentioned which shall not be able to separate us from the love of God are angels. Does this mean to imply that angels would make the attempt to separate us from the love of God? If so we ought, as Christians, to know it. Take, again, the prevailing doctrine concerning the origin of the devil. The consequences of this doctrine are so subversive of every other doctrine of heaven and its purity as to raise the suspicion that it is decidedly unscriptural. From the stand-point of theology the questions which spring up in connection with biblical utterances concerning angels and devils are vital. The monograph on the subject by Otto Everling is, therefore, no vain attempt. As one reads it, one is convinced that it is as possible to gain a self-harmonious conception of this portion of Scripture as of every other. We cannot discuss the positions taken by the author. He finds a clear distinction between angels and demons. The angels are not necessarily all good, but though some be bad they must not be classed with demons. He thinks that Paul uses the word angels without pausing to consider whether they be good or bad, just as he uses the word man. The demons are, of course, all bad, and are under the dominion of the devil. They have access to men, but affect Christians chiefly on the physical, not on the spiritual side, causing sicknesses and the like among them. He regards Paul's views on these subjects as in the main a reflection of those current among the religionists of his time, and wholly unworthy of acceptance in this day and age of the world. This seems radical and revolutionary. And yet if investigation should prove that here we have a wholly untrustworthy human element in the Scripture we would be no worse off than we have been under the supposition of its divine origin; for, having supposed that it was inspired, we have failed to utilize it as such.

CREMATION IN CHRISTENDOM, BY KARL SARTORIUS.

A SWISS pastor has here undertaken to give us an historical-theological study. The general supposition is that cremation was the original method of disposing of the dead among heathen peoples. But Sartorius shows us, by historical testimony, that burial was the original method. This would seem to be capable of proof also from the fact that fire was not known to man at first; and it is not likely that the burning of the bodies of the dead was introduced immediately upon the introduction of the use of fire. It is probable, too, that respect for the dead would prevent the burning of their bodies until men had in part lost that nobility of soul which at first distinguished them. Even among the Romans the earliest traceable custom was burial. And in nearly every nation where cremation was employed religious reasons can be discovered. In view of this fact the universal custom of burial among the Jews under revelation, and its adoption by the Christian Church, becomes significant. We have no command on the subject in the Bible. But there can hardly be a doubt that religious reasons entered into the custom among the Jews as they did into the custom of embalming among the Egyptians. Among the early Christians it was one of the hardships of martyrdom that the one who was burned at the stake could not receive Christian burial except in modified form. From the very first, wherever Christianity spread it changed the custom of cremation into burial. Many Christian customs were altered to suit the prejudices of the people brought under the influence of Christ; but this one remained unchanged. The opponents of Christianity ridiculed what they regarded the ignorance of the Church in supposing that a buried body could be more easily resurrected than one that had been cremated. We will not deny that the early Christians were actuated in part by sentiment. But sentiment is often the result of an instinct more true than any conclusion reached by the processes of unsentimental logic. It is a remarkable fact that almost the whole force of this movement to introduce cremation is in its antichristian adherents. Men who reject Christianity are busiest in its furtherance. True, they claim to do so not on antichristian grounds, but because of sanitary and other similar reasons. As to the existence of sanitary reasons for cremation rather than burial, it is exceedingly doubtful. A recent congress in Berlin of physicians from all parts of the world, after a most careful consideration, denied the necessity of cremation as a sanitary measure.

A RADICAL TENDENCY IN CHRISTOLOGICAL THOUGHT.

To the simple-minded reader of the four gospels nothing is clearer than that although Jesus knew all things, yet he was not, from the human point of view, an educated man. The very profundity of his knowledge not only makes the supposition of an ordinary human training unnecessary, but seems to preclude it. Had his knowledge and thought and intellectual power been the result of ordinary educative influences they would have been far inferior to what they actually were, both in degree and effective-

ness. No thoughtful person could ever then have said of him, "He spake as never man spake." The impression he made upon his hearers was that he spoke as one having authority, and not as the scribes—that is, he did not give utterance to suggestions drawn from the careful consideration even of the Old Testament, but spoke with original, native authority. To them he was himself an authority equal to any sacred book. Those who had known him from childhood expressed their astonishment at his information, and declared that he had never learned. Yet to-day, as never before, an attempt is being made to explain much in the teachings of Christ on the supposition that he was by some means acquainted with and influenced by the religious thought of the Jews in his day. We are accustomed to the idea that the apostles may have embodied in their utterances certain of their impressions, and even prejudices, drawn from the associations in which they had been brought up, although we still love to think that Christianity had largely supplanted in them such purely human opinions. But to make our Lord subject to the laws of human development in such a degree as were the apostles is repugnant to our best Christian feeling. The extent to which this attempt has been carried may be measured by the recent publication of an English work under the startling title, *Books which Influenced Our Lord and His Apostles*. We recognize the difficulty of comprehending the mysteries of the person of Christ, but it does seem as though this title, which is only a little more bold and honest expression of what many are teaching, places our Lord upon a level with any of the many who in recent years have written for the edification of their fellows on *Books that Have Influenced Me*. Imagine Jesus Christ writing a book of that kind! He claimed no such source for his ideas, but asserted that he spoke the words and did the works of his Father. The fact is that this method of explaining the person of Christ is based upon the evolutionary doctrine of environment. Men have filled themselves so full of this thought that in open contradiction to Christ's own teachings they would bring him too under its sway.

RELIGIOUS AND EDUCATIONAL.

MINISTERIAL CALLS IN SAXONY.

THE Evangelical Lutheran Consistory in Saxony has taken action relative to the method of filling vacant pulpits. Henceforth the first consideration shall be the age and the length of previous ministerial service of the candidate. But not as in this country so is it in Germany. Here the age and previous time of service is one of the first points considered; but the advantage is given to the younger; there it is to be in favor of the elder. There is this difference in the situation, however, that a minister who has served there for twenty-five years can retire on a pension if he will. In order to prevent frequent changes in pulpit supply those who have the nomination of candidates to vacant pulpits are urged to exclude all who have been but a short time in the congregation they now serve. Greater respect to the ministerial office is also advised in the matter of

trial sermons, the writing out of which ought only to be required when the candidate is wholly unknown to the congregation. "Clerical politics" seem to have crept in in Saxony also, for ministers are warned against the use of unworthy means for obtaining appointments, among which even visitation of the members of the desired parish are included.

PROPOSED NEW UNIVERSITIES IN FRANCE.

FROM the time of Napoleon I. the French government has followed the policy of maintaining the faculties of the several departments of learning separate from each other. The effect of this arrangement is to divorce the interests of each faculty from every other. The student cannot pursue philosophy and theology at the same time. Education is piecemeal instead of a harmonious blending of means and results. It is now proposed to establish upon French soil a number of universities patterned after those of Germany, in which the faculties of theology, philosophy, medicine, and law will together form the faculties of the universities. Such a university is to be established in Paris, and others in various cities of the French provinces.

ROMAN CATHOLIC BIGOTRY IN AUSTRIA.

NOR only has a Wesleyan chapel recently been closed in Vienna on the plea that the Wesleyan book of discipline contains utterances disrespectful to the mass, but an assistant priest of the Old Catholic Church at Dessendorf, Northern Bohemia, has been deposed on the charge of having carried on his work contrary to the law, and of fanatical agitation against the projected erection of a Roman Catholic church in the place. A properly authorized commission was sent to investigate. It was testified by many witnesses of all confessions that the accusations were false. Even a Roman Catholic member of the committee for the erection of the proposed church declared that as to the charge of agitation against the Romanists he knew nothing. But the bigotry of the "Church" has reacted in favor of the Old Catholics, who have been favored with a striking increase of adherents since the incident occurred. Let no one think the Romanists would allow freedom of religious thought and action here if they were in power.

FREEDOM OF STUDENTS IN PRUSSIAN UNIVERSITIES.

THE corporations of students in German universities busy themselves not alone in drinking beer. In Bonn they have recently put themselves on record in a way which may make the emperor less proud of their courage than he was when he commended them for their students' duels. They claim that the university authorities have lately attempted too much oversight of the students. This they declare to be incompatible with the dignity of a German student, a sign of mistrust, and an attack upon the freedom of the student, that highest good of the German university. The rector and senate are requested to make known their complaint to the

minister of education. Should such a course be continued it could only result, they declare, in decreasing the attendance upon Prussian universities. They affirm that if the attempt is repeated they shall feel themselves bound to cease their efforts to promote the general good of the institution. They also place themselves squarely across the path of the minister of education. He had ordered that the professors must continue their lectures to the end of the semester, about the middle of March, and begin with the beginning, about the middle of April. But the students give notice that they do not propose to attend lectures after the 3d of March, nor begin again until the 25th of April. Who shall win?

THE CONGRESS OF LIBERALS ALSO.

It is true that the Liberals are at one with the Evangelical League in opposition to Romanism, although they are not in the lead in its management. Nevertheless it is noteworthy that in a congress held on the 14th of February in Düsseldorf they unanimously declared the unacceptability of the law limiting religious instruction in the public schools to Confessionalism and Romanism. They claimed that the law would work disadvantageously to the schools and to popular education; that it is incompatible with the necessary independence of the teaching profession, dangerous to the religious peace, and hence to the civil peace of the Prussian state. A similar conclusion was reached by the delegated meeting of teachers of the Rhine Provinces held the same day.

THE LOURDES MIRACLE.

THIS humbug has at last found official recognition in the Roman Church. The 11th of February has been set as the festival of the appearance of the immaculate and most Blessed Mary of Lourdes. It is also furnished with a form for the mass and the breviary for the day. The first appearance of the Virgin Mary in the grotto at Lourdes is declared to have occurred on the 11th of February, 1858. This and the later supposed appearances of the Virgin are attested by the bishop of Tarbes, and the wonderful healing power of the Lourdes water for sicknesses is celebrated and most highly recommended to the faithful.

RELIGIOUS DIFFICULTIES OF FRENCH ROMAN CATHOLICS.

FIVE French cardinal-archbishops have published a declaration of their intention to do nothing to interfere with the form of government of France. But they affirm that the government has carried on a policy during the last twelve years which is in direct opposition to Romanism, and that neither persons, institutions, nor interests have escaped persecution, humiliation, and destruction. They set forth in eight articles the duties of Roman Catholics under the circumstances, and close the document with an expression of regret that they feel themselves compelled by the danger of the situation to mention the accusations of the Church against those who mingle enmity to religion with their politics.

EDITORIAL REVIEWS.

SPIRIT OF THE REVIEWS AND MAGAZINES.

To the Christian thinker who recognizes that the moral elevation produced by the Gospel through eighteen centuries in every nation which has embraced it is a demonstration of the divinity of the Christian religion, it will be a somewhat startling surprise to learn that a new Review has just made its appearance in Boston "as a means to a just understanding of Christianity!" Very naturally a reflective Christian reading this statement will inquire, "Can it be possible that the marvelous results in the life of humanity directly traceable to the Gospel have been wrought by agents who had not arrived at a just understanding of Christianity?" To him the supposition will appear preposterous. To the originators of this new Review it is obviously the conclusion of superior wisdom, as they implicitly avow in announcing their Review to be "a means to a just understanding of Christianity." Concerning the modesty of this announcement of their purpose to achieve what they, by plain implication, charge the Christian scholarship of over eighteen centuries with having failed to do, the Christian thinker will form his own opinion.

The title of this Review is *The New World*. Its name represents "the new world of modern thought which is developing under the light of modern science, philosophy, criticism, and philanthropy;" in which "the science of religion is to supersede the old world of sectarianism, obscurantism, and dogmatism." It is "pledged" "to positive and constructive statements of such an order of things;" a pledge, by the way, that cannot be kept except by such destructive teachings as are needed to overturn the "sectarianism" which will not be tolerated in this "new world of modern thought." To construct this proposed new world of scientific unbelief it must of necessity first destroy the ancient faith which it comprehends in the term sectarianism.

The first issue of this *New World* contains nine papers, which, seen from a merely literary view-point, attest the scholarship, the culture, and the taste of their writers. Its topics are: 1. "The Evolution of Christianity;" 2. "The Historic and the Ideal Christ;" 3. "The Future of Liberal Religion in America;" 4. "The Common, the Commonplace, and the Romantic;" 5. "Abraham Kuenen;" 6. "The Theistic Evolution of Buddhism;" 7. "Between the Testaments;" 8. "The New Orthodoxy;" 9. "Theological Aspects of the Philosophy of Thomas Hill Green."

These papers are all animated by a common spirit of antagonism to evangelical Christianity, though "characterized by differences of thought." The first, third, and eighth treat of the "New Orthodoxy," and agree in rejecting the claim of the Bible to be a revelation of truth to man.

The Bible, says Dr. Abbott in the first, "is not something external to man; . . . its value is not that it furnishes men with thought." The Bible, says Schurman in the second, "is an agency for the development of spiritual religion." Both of these men implicitly deny that Christian life grows out of a revealed word, thus giving it a mystical origin which none can comprehend. To them a life that has its origin in the spoken words of Christ is that "creedal religion" which, Schurman says, "lies exhausted on the field!"

In the eighth paper E. H. Hall applauds the New Theology as "the sincerest attempt yet made to reconcile orthodoxy with modern thought," yet blames it because its sympathy with destructive criticism is lukewarm; because it is so reluctant to wholly abandon the ancient doctrines of the Church; because of "its mystical tendencies;" because it hesitates to accept the theory of "the pure and simple humanity of Jesus" as the key to Christianity, and because it does not subject itself more unreservedly to science as to a master having the right to dictate in every sphere of thought, theology included. In the fifth article C. H. Toy, one of the editors, warmly eulogizes Abraham Kuenen, and accepts his theory that "the facts of the Old Testament may be satisfactorily accounted for as the products of human thought."

These brief notes of the contents of the first number of *The New World* are sufficient to show that it is intended to strengthen the hands of the adversaries of evangelical truth. The unquestionable ability of its editors and contributors will command the attention of many hitherto not deeply interested in the critical and scientific problems of the hour. Perhaps through its influence the rationalistic criticism, which seems to have exhausted its aggressive force in Europe, may strongly assert itself for a time in America. If so, the evangelical Churches, being provided with the divine "shield of faith," which is impenetrable to the arrows of unbelief, must needs confide more strongly than ever in the supernatural authority and force of Bible truth, and, as Chillingworth quaintly advises, "believe the Scripture to be God's word, endeavor to find the true sense of it, and live according to it." This faith can overcome all the varied types of unbelief that may be advocated in *The New World*. Earnest faith in God's word to men is mightier than all the forces of rationalistic criticism. Let us have more faith in God and in his word!

THE *Christian Thought* for April contains: 1. "Science and Faith;" 2. "Remarks on the Above;" 3. "The Study of Social Science in Theological Seminaries;" 4. "The Common Origin of Man;" 5. "Current Thought—Eternity of Matter and Evolution." The first of these papers, by Professor A. J. Du Bois, is an uncommonly strong argument, showing clearly and conclusively the dependence of science upon faith. Its analysis of the processes by which science reaches its demonstrations in the natural world is exceedingly keen. Placed in the light of the Professor's argument, "scientific proof" is seen to be no more valid than the evidences on which Christian faith reposes. The third paper gives forcible

reasons why chairs of social science should be established in theological seminaries. The fourth article succinctly states the scientific evidences which sustain the Scripture theory of the unity of the human race.

THE *Presbyterian Quarterly* for April treats of: 1. "Inspiration and the Doctrine of Grace;" 2. "Unconscious Calvinism in Wesleyan Theology;" 3. "Methods of Theological Education;" 4. "Scientific Study of Prayer;" 5. "John Wicklif;" 6. "The Origin of the Visible Church." Of these vigorously written papers we note the first, in which Dr. Robert Watts contends for the verbal inspiration of Holy Scripture, strongly condemns "that common misconception which confounds inspiration with revelation," and claims that the "infallible inerrancy of the inspired writer and the character of the matter of his composition are distinct questions which should never be confounded." In the second article a futile attempt is made to show that Wesley, Watson, Bledsoe, and other Arminian writers unwittingly subscribe Calvinistic doctrines when treating "the unwelcome doctrine of Divine Sovereignty." By reading Calvinistic interpretation into such terms as "decrees," "effectual grace," "election," etc., its writer gives an aspect of plausibility to his proposition; but his underlying thought is that Arminian writers were and are such unskilled dullards as to be incapable of understanding either the meaning of theological terms or the logical import of their own premises! His charity is as narrow as his creed. The third paper finds evidence in the records of colleges having theological departments that they tend to become heretical. Hence its contention is for theological seminaries separate from academical institutions. The fourth paper is a lucid statement and illustration of the Scripture theory of prayer. Its special feature is its satisfactory treatment of the "faith cure" notion, and of "Tyndall's prayer test." The fifth paper does ample justice to one of the noblest and best of God's workmen. The sixth paper claims that the assembly of the Jews at Sinai was the beginning of the visible Church.

THE *Lutheran Quarterly* for April has eleven papers, of which we note one "On Human Conditions in the Divine Unfoldings," which shows how the progress of humanity has been and still is retarded by the slowness of men to follow divine teachings. It is a strong paper, but one cannot accept without qualification its assumptions that "the Bible is not the last revelation of God to man," and that every age has its "inspired apostles." These unproved assertions are doors inviting the entrance of fanatics. We note also a capital paper on "Deaconesses," which wisely discriminates between them and Romish nuns. The nun "serves the Lord that she may win heaven thereby." The deaconess serves out of love and gratitude, finding her reward in being permitted to serve. The writer treating of church unity cannot find the principle of church union in creeds or in any ecclesiastical polity, but only in that justifying faith which makes one vast brotherhood of glorified believers in heaven and

believers in all denominations on earth. "Love," it says, "is the bond of the moral universe." Another writer broadly outlines the career and character of John Huss, a mighty man of God, whose martyrdom should even now mantle the face of pope and priest with blushes as the cowardly violation of his safe-conduct to Huss crimsoned the face of the Emperor Sigismund, when he delivered the brave martyr into the hands of the myrmidons who fulfilled the will of the pope by burning his body at Constance.

THE *Quarterly Review of the Methodist Episcopal Church, South*, treats of: 1. "The Denominations;" 2. "False Prophets;" 3. "Miracles;" 4. "Fanaticism in the Church of England;" 5. "The Public Schools in Relation to Higher Education;" 6. "Dorner's Eschatology;" 7. "Dorothea L. Dix;" 8. "A Study of Ancient Revival Methods;" 9. "African Slavery and the Tennessee Convention of 1834;" 10. "The Sunrise Century;" 11. "Epworth and the Wesleys;" 12. "Government of the Methodist Episcopal Church, South." The first of these papers pleads very sensibly for some plan of co-operation by which Protestant denominations may cease to compete with each other in sparse populations; the second denounces teachers of "faith cure" doctrines and ultra-sanctificationists who promote divisions in the Church; the fourth portrays the fanaticism of certain High Churchmen in England who in 1831 were drawn into the vortex of Edward Irving's anti-scriptural vagaries; the fifth pleads judiciously for such an educational system as would make the primary school a stepping-stone to the high-school, and high-school teaching a preparation for the university; the sixth trenchantly analyzes and clearly refutes Dorner's argument for "a future probation extending beyond the grave," albeit in achieving this feat the writer avows some metaphysical opinions which may be regarded as very "strong meat;" the ninth brings into the light a degree of very general hostility to slavery in Tennessee some sixty years since, which will be a surprise to many Northern readers. It also shows that Southern opinion did not then touch that fundamental infamy of slave-holding contained in the slave-law which pronounced the slave a "chattel personal." Neither is this principle now recognized by the editor, who describes the underpaid working people of Boston as "white slaves." The lot of these poor people in Boston is doubtless hard, even cruel, but they are not "chattels." The distance between a wronged man and a chattel is as immense as that which separates hope from absolute despair.

THE *Quarterly Review of the United Brethren in Christ* for April treats of: 1. "Our Confession of Faith;" 2. "The Cheap and Easy Degree;" 3. "The Person of Christ;" 4. "Some Problems of Education;" 5. "A Study in Greek Philosophy;" 6. "Foreign Immigration." Of these generally able papers we note the second as being a vigorous protest against the practice of certain colleges—the "American college," especially—which offer the master's degree and the degree of the doctor of philosophy to "non-resident graduates" who pursue prescribed courses of study at their

own homes. It does not object to "non-resident courses of study" for "reading classes." To give degrees for such home studies it claims is "superficial and nonsensical." The third paper is a strong statement of scriptural teaching concerning "the person of Christ." The fourth paper calls for such modifications of college studies as will adapt them not only to the needs of students intending to enter the learned professions, but also to the requirements of those who are to follow industrial pursuits. It also pleads for academic institutions in cities with opportunities to young working-men to study scientific, literary, linguistic, and musical topics. The fifth paper is a brief but lucid outline of the development of Greek philosophy, from Thales, who flourished about 600 B. C., to Plotinus, the founder of New Platonism, A. D. 205.

THE *North American Review* for April has: 1. "Patriotism and Politics;" 2. "A Southerner on the Negro Question;" 3. "Reciprocity and the Farmer;" 4. "Our National Dumping-Ground," a symposium; 5. "Michigan's Presidential Electors;" 6. "French Girls;" 7. "The Free Zone in Mexico;" 8. "The Modern Cart of Thespis;" 9. "Money and Usury;" 10. "The Olympian Religions." These are all able and timely papers. In the first, Cardinal Gibbons strongly and justly rebukes the unpatriotic and unchristian corruption of our political parties; but when he finds a "model" for American patriotism in "the religious order, in the catholicity and unity of the (Roman) Church," we must dissent. The central point of American patriotism is in the citizen's sense of obligation to the invisible God of nations, not to his pretended vicegerent at Rome. In the second a Southerner boldly asserts that the South "will not be dominated" by the Negro; that a Negro majority at the polls shall not govern the white minority. The Negro, he contends, must be "got out of politics" by means of a "better basis for suffrage" than uneducated manhood; but how this getting out is to be achieved he does not explain. In the *symposium* two writers agree that immigration ought not to be entirely prohibited, but only restricted by conditions which will exclude paupers, criminals, and other unfit persons. The fifth paper claims pretty conclusively that Michigan acted within the Constitution when she provided that presidential electors should be chosen by "congressional districts," and not by popular vote on a general ticket, as heretofore. In the ninth paper Henry Clews argues with considerable force for the abolition of laws regulating the rate of interest, except "in cases where no contract is made or on sums which have become overdue."

THE *Contemporary Review* for April has: 1. "William;" 2. "Forms of Home Rule;" 3. "The Evacuation of Egypt;" 4. "Non-conformists in Political Life;" 5. "Christianity in the East;" 6. "The London Progressives;" 7. "The Real Siberia;" 8. "The New Star in Auriga;" 9. "The Endowment of Old Age;" 10. "Spoken Greek, Ancient and Modern;" 11. "Conversations and Correspondence with Thomas Carlyle." The first of these papers places the German emperor in the scales and finds

him sadly wanting in great qualities and disfigured by individual vanity, superficiality, insincerity, an ever-present restlessness, and a love of noisy notoriety. Germans, it says, have begun to regard him as an overrated article, and the Southern Germans especially to cherish apprehensions respecting the future of the empire. The second contends that until the Khedive of Egypt conquers the Soudan, which it argues is now prospectively an easy conquest, the British cannot evacuate Egypt without extreme peril to the Khedive's government. But Soudan being conquered Egypt could be safely left to maintain itself. The fifth paper affirms that Christian missions in India, China, and Japan do not produce earnest and stable spiritual Christians because, its author says, missionaries do not preach the majesty and terror of the law as a preliminary to the preaching of the love of Christ. This affirmation reposes on the unsupported statement of its writer. We think American missionaries do not sustain him. The seventh paper reviews a volume in which Mr. Harry de Windt denies the statements of George Kennan concerning the sufferings of Russian exiles in Siberia. The reviewer convicts the author of error by citing his own concessions of failure to disprove the descriptions of Mr. K.'s book. The tenth paper is scholarly and merits the attention of every student of the Greek language.

THE *Presbyterian and Reformed Review* for April opens with an historic sketch of "Recent Dogmatic Thought in the Netherlands," which lucidly describes the influence of the various schools of philosophy, of rationalistic criticism, and of "ethical theology." Of the "Reformed Theology of Holland" it claims that in face of all these unorthodox tendencies the core of the Dutch nation has remained faithful to Calvinism." A second paper contends with scholarly force for "the Genuineness of Isaiah xl-lxvi." A third paper rightly finds "the test of the canonicity" of the books of the New Testament in the historic evidence of their apostolic origin. In another article the theory of the *Presbyterian Confession of Faith*, that "willful desertion is a ground for divorce," is defended with much exegetical skill. In its "Editorial Notes" strong dissent is given from the "Final Report of the Committee on Revision."

THE *Fortnightly Review* for March discusses: 1. "The Dissipation of Energy;" 2. "Dangers of Modern Finance;" 3. "Mr. Meredith in his Poems;" 4. "The Physical Insensibility of Woman;" 5. "The Russian Famine and the Revolution;" 6. "France in the Fourteenth Century;" 7. "The Growth of the Indian Population;" 8. "Mr. T. W. Russell and Irish Education;" 9. "The Military Situation in Madagascar." In the first of these papers Lord Kelvin explains the "doctrine of the Dissipation of Energy," and infers from it that "within a finite period of past time the earth must have been, and within a finite period of time to come must again be, unfit for the habitation of man," unless laws as yet unknown to us should come into operation. The second paper is one from which American financiers may gain enlightenment. The fourth article, reason-

ing from experimental tests, claims that women are less sensitive to physical pain than men. Though more vehement in giving expression to it they endure it with greater courage than men. In the fifth article Stepniak, after describing the terrors of the Russian famine, predicts, perhaps too hopefully, that it will lead to a peaceful political revolution unless a foreign war intervenes. In the sixth article the persecutions of the Jews in France during the fourteenth century are graphically described. The seventh paper shows that the population of India is increasing at the rate of from two to three millions annually; that its trade, its manufacturing establishments, and its agriculture are increasing; that by great systems of irrigation and by the planting of forests its government hopes to prevent, at least in part, its liability to famines, which liability is slowly diminishing. Good government is doing wonders for its welfare.

THE *Critical Review of Theological and Philosophical Literature* for April is filled with brief analytical and critical notices by various writers of some of the best books published. These notices are condensed and suggestive. Take, for illustration, one by Principal Cave on the Baird Lecture for 1891, in which Professor Milligan presents his anti-biblical view of the atonement, namely, "that life, not death, is the essence of atonement—is that by which sin is covered." Principal Cave shows that this error is based on a misleading identification of atonement and sacrifice, whereas Scripture teaches that "death, not life, is the essence of atonement:" the blood of the victim must be shed before an offering of self or substance can be acceptable. Thus Christ first died upon the cross and then presented himself to the Father as having atoned for human sin by his blood. Therefore to say that men are not saved because Christ died is a misconception of biblical truth. So reasons the reviewer, and so do all sound theologians teach.

THE *Baptist Quarterly Review* for April has: 1. "C. H. Spurgeon;" 2. "Ministerial Blues;" 3. "The Bloody Sweat of our Lord;" 4. "The Origin of the Doctrine of the Logos;" 5. "Monism." Of these papers we note the first, which, after ranking Spurgeon as "perhaps the greatest preacher of any century since the apostles," claims that "he did more to lower the standard of ministerial culture in England than a whole generation of Baptists can do to raise it;" and that "he exerted great influence for harm through his position on the close communion question." Probably Spurgeon did err in cherishing prejudice against the educated men in the Baptist ministry, but his hostility to close communion was creditable both to his brain and heart. The third paper contends that the sweat of our Lord in the garden was not merely "like great drops of blood," but was actually blood. It gives examples to prove that such bleeding, though rare, is possible to the human body. The fourth article ably compares the Alexandrian concept of the Logos with that of St. John. The fifth is a philosophical discussion of dualism and monism.

THE *Methodist Magazine* for April is at its best. Its leading articles give vivid descriptions of India, California, and the Columbian Exhibition, all of which are graphically illustrated.—The *Chautauquan* for April has for its special features a paper on "The American Negro," by Henry Watterson, and one on "Antislavery," by J. B. Mcmasters. As usual, its range of educational topics is wide and suggestive.—The *Gospel in All Lands* for April has for its specialty several interesting illustrated papers on India and the Hindoos.—*Our Day* for April has a comprehensive paper on Japan and an outline of Joseph Cook's admirable and timely lecture on "The Unshaken Columnar Truths in Scripture." Professor Townsend writes of so-called "Ecclesiastical Politics" in our Church much less assertively than in his published address. He even intimates that the code of New Testament ethics is taking the place of clerical politics. Had he said that the latter has never yet displaced the former he would have hit the nail of actual fact exactly on its head. The reign of ecclesiastical politics is altogether apocryphal, the dream of a distorted imagination.—The *Wesleyan Methodist Magazine* (London) for April has, among other good things, a synopsis of the Fernley Lecture for 1891, on "The Inspiration and Authority of Holy Scripture," by the late Rev. F. J. Shaw, who shows conclusively that the "scientific method" of the modern criticism is of all methods the most unscientific, because it begins with an assumption which begs the whole question. He properly designates the proposition that "Christianity is not a Creed, but a Life," a "cant phrase," because the Christian life can grow only out of the Christian faith.—*Lippincott's Monthly Magazine* for April has a story entitled "But Man Must Work," by Rosa V. Carey, with its usual interesting miscellany of short papers.—The *English Illustrated Magazine* for March is filled with interesting papers profusely illustrated.—The *New Jerusalem Magazine* for April has several well-written articles on the peculiar dogmas of the "New Church." Its leading article expounds "The Resurrection" from Swedenborg's view-point.—The *Treasury* for April gives its usual bird's-eye views of "The Current Religious Thought of Christendom." Its leading article is a hortatory sermon on "White Robes," by Rev. G. F. Prentiss.—The *Homiletic Review* for April has for its leading article a review by Professor F. Brown of a paper in which Dr. Watts showed the unscientific method of the higher criticism. The Professor takes issue with Dr. Watts and cautiously defends the higher critics.—*Harper's New Monthly* for April is unusually rich in the number and beauty of its illustrations. We note especially those of Lake Superior, of the Black Forest and the Black Sea, and of an Indian fair in the Mexican Hot Country.—The *Century* treats, among other good things, of "Our Common Roads," of "The Mother and Birthplace of Washington," of the "Painting of Greek Sculptures," and of "Fishing for Pearls in Australia," all of which papers are finely illustrated.—The *Missionary Review of the World* for April is filled with facts which show the hand of the Lord working gloriously in almost every part of the globe. It reads like a bulletin of the approaching triumph of the kingdom of Christ.

BOOKS: CRITIQUES AND NOTICES.

MASTERPIECES IN A MODERN LANGUAGE.

It was once held that a masterpiece in literature was impossible in a modern language. This was pessimistic, uninspiring, and a notification to new thinkers that they were not wanted. It is not claimed that our literature at its greatest height exceeds that of two or three centuries ago, but the average thinker of to-day occupies a higher level than did the average thinker of that period. As for great writers our age is not without them. We recommend the following as representative of the average culture of to-day: *The Psalms*, by John De Witt; *Mens Christi*, by J. S. Kedney; *The Spirit of Modern Philosophy*, by J. Royce; and *The Discovery of America*, by John Fiske.

RELIGION, THEOLOGY, AND BIBLICAL LITERATURE.

Har-Moad; or, The Mountain of the Assembly. A Series of Archæological Studies, chiefly from the stand-point of the Cuneiform Inscriptions. By Rev. O. D. MILLER, D.D., Member of the American Oriental Society, of the Victoria Institute, etc. With Portrait of the Author and Plate Illustrations. 8vo, pp. 445. North Adams, Mass.: S. M. Whipple.

This is a work that must challenge attention. It is remarkable for so many features that it is difficult to characterize it from any single view-point. It impresses us with its retrospection of prehistoric times, its discovery and investigation of unknown data, its original and independent aims and methods, and its conclusions bearing especially upon the great and unsettled problems of the sacred book. Years of honest labor, with an honest purpose in view, are embodied in this wonderful volume. Besides, the author gives every evidence of a broad and patient scholarship, of a wise discrimination in the use of materials, of a non-partisan spirit in his searchings, and of conformity to all the results established by scientific processes in the field of Assyriological research. The subject is vast and stupendous, and the qualifications of the author adequate for its development. We are not prepared to admit the accuracy of all his deductions, and critics may, after careful comparison, find overstatements of facts and distortion of inferences; but until it has been thoroughly sifted and tested in every possible way it must stand as a monumental work, rich in treasures and abounding in suggestions that may pioneer later investigators into more certain conclusions of the value of prehistoric testimony to the course of human history and the origin of the biblical religions. Dr. Miller investigated the primitive traditions of mankind and the origin of the ancient civilizations, believing that they would throw light upon the origin of the religious, political, and social institutions of the ancient world. In this investigation he was confronted with the problem of the locality of the original traditions, and of the chronology, not only of the earliest peoples,

but of creation, or the problems of cosmogony. For material he relied in part on the Mosaic books; but as his purpose was to ascertain what the prehistoric nations had to say for themselves, either by written records, transmitted institutions, or hieratic testimony, he found valuable data in the cuneiform inscriptions, from which, in great part, he made up his final judgment. Nor is the source liable to discredit or impeachment, for the historian and scientist, as well as antiquarian, resort to it with confidence in its trustworthiness. His "Har-moad" is simply the great water-shed of the Asiatic continent, which was the home of the primitive races, where great civilizations originated, developed, and culminated, and from which the dispersion of mankind took place. Here, therefore, and not in Egypt, with its hieratic system, should be found the material with which to reconstruct our views of the prehistoric world. It is evident that the Hamites learned to write before they entered Egypt, and that the Cushites practiced it before they settled on the plains of Shinar, so that Asia is the original source of all the elements and forces of civilization. In justice to the author it must be conceded that respecting this conclusion his facts admit of no question, and he is invincible. When, however, he maintains a primitive revelation, and summons the heavens to testify in his behalf, we pause, not for the purpose of condemning, but of thinking; and also when, by the use of a zodiacal system of chronology, he determines some of the issues of cosmology we are astonished at his boldness, but admire the scientific basis on which he rests his faith. The sum of his work is favorable to the traditions and interpretations of the Christian Church. He holds to the personality of God as the explanation of the cosmos; to a short antiquity of man, allowing it not to exceed twelve thousand five hundred years; to the theory of the "golden age," or a moral civilization in the early times; the lapse of man and the decay of human institutions; to a vindication of the Mosaic account of creation; to a safe interpretation of the Greek hades, and to the cosmic designs of Jesus Christ as the Saviour of men. It is impossible in this brief space more than to outline or suggest the trend of this great work. We have said enough if we direct the attention of scholars to it. It may provoke dissent, but if it promote an investigation of the questions involved in its discussions the aim of the author will have been accomplished.

Gospel Criticism and Historical Christianity. A Study of the Gospels and of the History of the Gospel-Canon During the Second Century. With a Consideration of the Results of Modern Criticism. By ORELLO CONE, D.D. 12mo, pp. 365. New York: G. P. Putnam's Sons. Price, cloth, \$1.75.

The basal assumption of this book, that believers are averse to "criticism" while unbelievers appeal to it, is without justification in the facts, for conservative scholars are as diligent in the critical study of the Scriptures as those who accept the results of German rationalism. It is this attitude of the writer that compromises his work, which inclines in nearly every issue to the extreme view of critics. In his consideration of the autographs of the gospels he traces certain changes that have been

made by copyists, some of which were unintentional but others intentional, in order to serve a dogmatic purpose or make clearer the meaning of the passage. We submit that this conclusion is founded more on speculation than on obvious evidence, though it may be conceded that copyists and redactors may have occasionally introduced slight verbal alterations in the text. The author's account of the origin and formation of the canon is in general agreement with history as transmitted, and is apparently written in the spirit of judicial fairness which characterizes the greater portion of his work. The thought of a canon was scarcely possible in the apostolic age, and it is allowable that the apostles wrote only for their own times rather than for the future. It may not have occurred to them that they were chosen to write histories that should pass into the world's literature, and be regarded as the only sources of information concerning the origin of Christianity. The second century, however, discovered that the apostolic writings were fundamental; hence, with wise discrimination between such epistles as those of Polycarp and Ignatius and those of John, Paul, and others, the canon was formed. In this process of sifting and deciding some mistakes may have been made, but the judgment of the centuries has approved the results of the canon-makers. In the more particular discussions of the author relating to the synoptic problem, the fourth gospel, and the characterization of the tendencies and historic value of the gospels we discover his ability, together with the bias which is manifest in his method of investigation as well as in the results he feels bound to announce. He treats fairly the various hypotheses concerning the origin of the gospels, rejecting all except those that recent criticism has pledged itself to advocate. Admitting that the fourth gospel may contain a Johannine nucleus, he veers toward the belief that it is composite in structure, and is virtually the product of the "second quarter of the second century." The sum of his inquiry is that recent criticism accepts the gospels as histories, or that Christianity has an absolute historical foundation in the synoptic gospels; but it rejects doctrinal Christianity so-called, which had a later origin in the philosophies and systems of men. It divides between history and doctrine, pronouncing in favor of the one and against the other, forgetting that the two stand or fall together. It must also be added that in accepting historical Christianity criticism accepts only its natural or human side, and casts out the miraculous and the supernatural. If there exist a doubt in any mind as to the real purpose of gospel-criticism this book will dissipate it, and from this estimate of its contents it is accordingly recommended to believers in God's word.

The Peace of the Church. By WILLIAM REED HUNTINGTON, Rector of Grace Church, New York. 12mo, pp. 239. New York: Charles Scribner's Sons. Price, cloth, \$1.25.

The value of this work depends upon the view-point of the author. Recognizing the divisions of Christendom and the sway of the denominational spirit, which is a hinderance to the unity of the Church, he undertakes to suggest a method of reconciliation which is both plausible and,

in some respects, advisable. No one denies the existing state of the Church; no one is happy over the sectarian hostility that prevails; and he does a good work who opens the way to a consideration of practical irenical views on the subject. As the author intimates, unity on the Roman Catholic conception of the Church is impossible; and equally impossible is it on the basis of a distinct and diversified denominationalism. One school of theorists may exalt too much the notion of ecclesiastical unity, and another may treat it with indifference or contempt; but the fact remains that a Church divided into hostile sections cannot execute the commission of the divine Master. Something should be done to correct the infirmities that exist and heal the divisive spirit in the "body of Christ." The author is interesting because he believes he sees the way out of the dilemma; but on examination we find the basis of union he proposes is nothing more or less than the protocol of the Lambeth Conference of 1888. In many respects the basis is exactly what it should be, being brief in form and undenominational in spirit. It accepts the Holy Scriptures as the sole and ultimate standard of faith; the Apostles' Creed as the baptismal symbol; the Nicene Creed as the sufficient statement of the Christian faith; the two sacraments—Baptism and the Lord's Supper—as instituted by Christ and to be administered in his words; and declares for the historic episcopate as the necessary centralization of power in the Church. The elaboration of these distinctive points constitutes the material of these lectures; and the author has certainly given his best thought to their preparation. With or without these discussions we hold that the urgency of the historic episcopate as a condition or basis of ecclesiastical unity is a mistake, and the Lambeth Conference blundered in proposing it. To many Churches this basis is as objectionable as the papal idea of unity. The one, in fact, is no better than the other, because both mean centralization. It is not, however, our purpose to discuss the broad question of unity, but to indicate the trend of the author's thought, and at the same time, while commending this book for its excellent spirit, to remind him that of all the Protestant denominations in this country his own has done more to promote division by its ideas of the episcopate than all the others combined, and that the sooner it conforms more to Protestantism and less to Roman Catholicism the sooner will the unity for which he pleads be realized.

The Psalms. A New Translation, with Introductory Essay and Notes. By JOHN DE WITT, D.D., LL.D., Senior Biblical Professor in the Theological Seminary at New Brunswick, N. J., and a member of the American Old Testament Revision Company. 8vo, pp. 325. New York: Anson D. F. Randolph & Co. Price, cloth, \$2.

Inexpressibly valuable to the Christian Church is the Book of Psalms. Originally intended probably for use in worship, many of the psalms were written for other purposes, and the entire canonical collection really contributes more to the general spirit and character of religion than many other books in the Old Testament. It has been alleged that the Psalms

were not designed for instruction, but they are instructive on the most essential points of Christianity. Concerning the nature and person of God, our author pronounces it a text-book, and this in the face of the fact that many critics declare the absence of monotheism as a teaching in the psalms. In respect to the Messianic psalms he is explicit, especially sustaining the Messianic character of Psalm cx. As regards the organic unity of the book, he is careful in his hints, but leaves the impression that it may be demonstrated. And concerning the inspiration of the psalms he has no more doubt than he has of the inspiration of the gospels. As to essential points in the interpretation of the book the author is strictly evangelical, and brings them out in the strongest light. It is evident that he is not a mere philologist, studying the Hebrew and translating it in the most mechanical and grammatical way, but a devout believer in the spiritual inherency of the psalms, and is influenced by the faith of the Christian Church. It is this large view of the book that gives to his work a superior value, enabling him to explain the perplexing difficulty of the imprecatory psalms, and to discover the varied meaning of psalms not plainly Davidic or ritualistic. With his translation there may be occasion now and then for difference, since the Hebrew verb is sometimes difficult of adjustment, and the passing of one language into the poetry of another is more difficult than when translating prose. The spirit of the author's work is elevating, and the work itself is charming. He who reads it will be refurnished with spiritual equipment, and will fall back upon it for strength in the crises of the future.

The Highest Critics vs. the Higher Critics. By Rev. L. W. MUNHALL, M. A., Evangelist. 12mo, pp. 199. New York: Fleming H. Revell Company. Price, cloth, \$1.

Though written for the masses, those scholarly professed gentlemen who are wandering in the wilderness of destructive criticism might find in this book a clew to an exodus into light and liberty. The author, devoted to evangelistic work, gives evidence of a profound searching of one of the great problems of modern times, and has prepared a work that will aid in stilling that sentimental doubt which in the beginning threatened to shake the foundations of religious belief. He has brooded over many writers on both sides of the question, and while drawing largely from them in support of his main propositions, he has presented arguments that bear the stamp of originality, and which must win the confidence of those who are open to instruction and conviction. The "highest critics" are Jesus Christ and the Holy Spirit, whom he freely quotes against the higher critics, whom he in general regards as the disciples of the Tübingen school. Supporting the doctrine of verbal inspiration with vigor, he passes to other items, condensing inspiration, facts, and arguments in the discussion of the Bible as a form of literature, and its relation to science, while specifically he declares for its ethics, the Messianic prophecies, and the integrity of miracles. In supplemental papers he renews the conflict over the Pentateuch and several other books of the Old Testament, con-

cluding in every case, both historically and scripturally, against the positions of the higher critics, and leaving solid ground for the feet of the believer. The book is a bomb thrown into the camps of doubters. Unpretentious, uncritical, it gains by direction, by *ad captandum* logic, and by the witnessing power of divine truth to its own origin and historical development, what merely speculative argument cannot overthrow. It deserves a wide circulation.

Mens Christi, and Other Problems in Theology and Christian Ethics. By JOHN S. KEDNEY, D.D., Professor of Divinity in Seabury Divinity School, Author of *Christian Doctrine Harmonized*, etc. 12mo, pp. 201. Chicago: S. C. Griggs & Co. Price, cloth, \$1.

Though the six lectures composing this book are unconnected, each having a separate purpose, they are thought-provoking in the extreme, and instructive on new and bold lines of thought. It is evident that some conceptions hitherto regarded by the Church as fundamental and essential must be modified in order to harmonize the Scriptures with facts and rational possibilities. The writer is not a radical nor a subverter of doctrine, but an earnest and progressive student of history and revelation, grappling with difficulties in his researches with courage and patience, and accepting whatever conclusions the results of his inquiries may authorize. In his treatment of the doctrine of the kenosis, or the limitations of the knowledge of Jesus, he is judicial in statement, fearless in spirit, and, withal, scriptural, psychological, and rational in the various steps of his argument. The position that Jesus was under intellectual limitations because he was human, and because the divine in him was in bondage to the earthly condition, is forcibly stated and fairly sustained; and yet to accept its implications requires the abandonment of a long-cherished opinion which the Church has considered vital and essential. He is equally versatile in handling the "atonement," but does not relieve it of difficulties, and scarcely does more than entertain the reader. In discussing the possibilities of the future, as determining the mode of human moral activity, he exhibits the speculative or philosophical talent, opening to our contemplation a life of moral grandeur based on the development of sanctified human powers. It is a pleasure to accompany the author in these excursions to the borders of the great realm that lies beyond us. With equal sincerity, and in the scholarly spirit, he analyzes the functions of the Christian ministry, discusses the doctrine of a nature in God, and closes with profound deductions respecting the use of the imagination in dealing with Christian doctrine. The style is luminous, the tone elevating, the examination honest, and the conclusions in the direction of a modified Christianity. We do not intend, however, to characterize the lectures in detail, but to speak of them as a whole, and to commend them to earnest readers for their freedom from cant, their manifest sympathy with truth, their vigilance in detecting sophistry in accepted Christian views, and their devotion to the interests of all anxious-minded followers of Jesus Christ.

The Evidence of Christian Experience. Being the Ely Lectures for 1890. By LEWIS FRENCH STEARNS, Professor of Christian Theology in Bangor Theological Seminary. 12mo, pp. 473. New York: Charles Scribner's Sons. Price, cloth, \$2.

Few departments of apologetics yield richer returns than the field of Christian evidences. In this conviction Professor Stearns has prosecuted the present series of lectures with an enthusiasm in harmony with their importance. The soundness of his fundamental positions will be easily granted. He is altogether in line with evangelical teachings in the claim that the institution of real Christian evidence is in the beginnings of personal regeneration, and its continuance in the subsequent experiences of the life of faith. His representation that the evidence of Christian experience is scientific and scientifically verifiable is also maintained with vigorous reasoning. Throughout his whole argument the recognition of the office-work of the Holy Spirit in the interpretation of divine truth is reverential, and altogether harmonious with New Testament teachings. As a whole, these lectures of Professor Stearns are not disappointing. In spirit he is safely orthodox, in fullness of scholarship and strength of presentation he has made a valuable contribution to the literature of Christian evidences.

The Being of God as Unity and Trinity. By P. H. STEENSTRA, D.D., Professor of Old Testament Literature and Exegesis in the Episcopal Theological School, Cambridge, Mass. 12mo, pp. 269. Boston: Houghton, Mifflin & Co. Price, cloth, \$1.50.

The doctrine of the unity of God, so ably maintained in this book, rests upon scriptural and philosophical grounds. It is a doctrine of revelation and also of the reason. The doctrine of the Trinity, though confessedly a doctrine of revelation, and ultimately a doctrine of experience, is in the realm of philosophy a speculation. In his discussions Professor Steenstra has not advanced beyond others except, perhaps, in developing more clearly the speculative character of all reasonings on the colossal mystery of the Scriptures. Respecting the existence and attributes of the divine Being he is as forcible in statement as he is evangelical in faith. But whether he regards the Trinity as a scriptural doctrine or as an ecclesiastical dogma first formulated by the Council of Constantinople, A. D. 381, or in any other aspect, either addressing itself to consciousness, or faith, or reason, he brings up at the starting-point with few spoils from the long journey he has traveled in quest of truth. We do not intimate that his researches have been unfruitful or without benefit. He has stimulated inquiry and suggested new viewpoints of study, making the Trinity to appear as a possibility, if not a reality, even on its speculative side. But, like all writers on the subject, he soon gives evidence of limitations, and while working toward does not arrive at a comprehensive solution. In the present stage of human knowledge the mystery is too great for us; but wise men will work at it until the revelation will brighten with its own light, and satisfy the

intelligence of the race. The author has helped us to apprehend the incomprehensibility of a primary doctrine by the scholarly attempt he has made to clear it of some difficulties.

The Larger Christ. By Rev. GEORGE D. HERRON. Introduction by Rev. JOSIAH STRONG, D.D. 12mo, pp. 122. New York: Fleming H. Revell Company. Price, cloth, 75 cents.

It is no easy matter to apprehend the Christ in all his essential characteristics, or to know him as he is revealed in the gospels. Even in his revealed form he hides himself in flesh, and when he left the companionship of men he ascended in a cloud. Theology has added many misconceptions to gospel obscurities, making it all the more difficult to understand his teachings and to separate his ideals from mysteries. All feel more or less the necessity of clearer knowledge of Him who spake as never man spake, and we are thankful when one undertakes the task of bringing him into the light that is visible. The author insists that the discovery of Christ is the need of our times, and he calls upon theology to pioneer the Church into a broader realm of knowledge. While pleading for the larger Christ, the Christ of the gospels seems to grow larger, proving that as we attempt to grasp him he makes a revelation of himself and satisfies the aspiration. We note that the author posits growth in this knowledge upon the acceptance of certain principles in religion, as that innocence must suffer for guilt, and that self-denial is not only the condition of growth in righteousness, but also of that spiritual illumination which is necessary to take in Christ in his fullness. We are not impressed that he has stated all, or even the essential, conditions of growth in spiritual knowledge; for this knowledge, like any other knowledge, must be the result of observance of that law that underlies all knowledge. Knowledge is the result of an act of the intellect, and the first condition of spiritual knowledge is a study of the New Testament that contains it. Christ grows in us intellectually as we feed upon the word. Knowledge by prayer, by faith, by spiritual exercise, comes later; but knowledge through the truth is first in order and supreme. This is implied in this stimulating book, but not sufficiently emphasized. The knowing Christ in all his essentials is the problem of the Christian Church, and this book is in the right direction, stating the problem though not fully solving it.

The General Epistles of St. James and St. Jude. By the Rev. ALFRED PLUMMER, M.A., D.D., Master of University College, Durham; formerly Fellow and Senior Tutor of Trinity College, Oxford. 12mo, pp. 476. New York: A. C. Armstrong & Son.

The juxtaposition of the epistles of James and Jude, since the one does not consecutively follow the other in the Scriptures, may seem at first arbitrary. That they are both found among the epistles called "Catholic," as being addressed to the universal Church, is, however, a bond of union sufficient in the judgment of Dr. Plummer to warrant their present association; and such a view removes the first sense of abruptness felt in the

unusual arrangement of the present volume. Bearing in mind that the authenticity and the authorship of any book included in the Scripture canon should logically precede the consideration of its contents, the author in the present instance first addresses himself to this task. Over his processes of reasoning we may not linger. Nor may we quote his conclusions except to say succinctly that in his view the author of the first epistle is James the Just, and the external evidence for its authenticity is found in its record in the Peshito; while the author of the second epistle is Judas, the "brother of James;" and the external evidence of its authenticity is found in its insertion in the Muratorian canon and the old Latin version. In the interpretation of the contents of both James and John the reader will find Dr. Plummer to be particularly felicitous. Under his discreet hand the practical and multiform precepts of James unfold themselves with new meaning, while the call of Jude to contention for the faith delivered to the saints sounds out as a clarion voice to inspire the modern memoirs of the Church. Sufficiently detailed for any work except an actual commentary, and bearing the undeniable evidences of erudition, the work will not be overlooked by those who have thus far availed themselves of the provisions of "The Expositor's Bible."

The Chalcedonian Decree; or, Historical Christianity Misrepresented by Modern Theology, Confirmed by Modern Science, and Untouched by Modern Criticism. By JOHN FULTON, D.D., LL.D. 12mo, pp. 213. New York: Thomas Whitaker. Price, cloth, \$1.50.

This book derives its value from the view-point of the writer. Ancient church councils were held chiefly for the purpose of refuting heresy and giving to dogma a formal statement. The Council of Chalcedon, which met A. D. 451, united the definitions of the Councils of Nicea and Constantinople, and regarded them as sufficient testimonials to the virtue of the ecclesiastical system of doctrine it finally adopted. Dr. Fulton in this volume undertakes to establish that the decree of Chalcedon is representative of the essential facts and teachings of Christianity, and that it should be accepted as the sufficient basis for the unity of Christendom. He admits that it embodies no theories of inspiration, predestination, soteriology, spiritual operation, sacramental grace, or eternal judgment, apparently emphasizing its value from its omissions rather than its declarations. The decree evidently is as negative as it is affirmative, and in these days, when simplicity is demanded, it finds favor. In his investigations from this stand-point he finds that the higher criticism leaves untouched the principal tenets of the Christian religion; but he admits that there is nothing in the decree in opposition to its destructive tendencies. While, therefore, he ably defends the early creed, as representing essential Christianity, he also unwittingly exposes its weakness and limitations, which render it unacceptable for the purpose he has in view. He writes with discrimination, interpreting the decisions of the council with fairness and clearness of judgment, but, like all writers who seek to promote the organic union of Protestant religious bodies on a single compact, he omits the difficul-

ties and magnifies the importance and availability of the project. This is not a defect of the author or of the book, but a natural result of the view, which will finally be superseded by one of more generous provisions. In itself the work is of rare ability and suggestive of important considerations.

The Light of the World; or, *The Great Consummation*. By Sir EDWIN ARNOLD, K.C., I.E., C.S.I. Author of *The Light of Asia*, etc. 12mo, pp. 286. New York: Funk & Wagnalls. Price, cloth, \$1.75.

The fame of Sir Edwin Arnold as a poet is secure. Whether he writes with the so-called inspiration of poets or as an artistic exercise the achievement is the same in character and as enduring in result. When he wrote *The Light of Asia* Gautama was his hero or ideal, but it is still in dispute whether he was an historical personage or a mythical figure. In writing *The Light of the World* he chooses the matchless and historical Christ as his ideal teacher and example, gaining in choice of subject as he improves in elevation of style and reverence of feeling. By some the poem will be read as a poem, with critical judgment, with artistic taste; and that it may be estimated in a literary sense it must be read as poetry. Others will read it in forgetfulness of its poetic form, and absorb only its inherent sense, in which is hidden the germ-thought of the Messiah. It is not the lines on Bethlehem, or Mary Magdalene, or the recasting of parable, that will most interest the reader, but the whole poem as the expression of a great truth. One feels from page to page the glow of the poet, but still more the dawning of the Light of the World. The poem is a mixture of truth and fancy: its truth is derived from the gospels, its fancy is the beautiful product of the poet's mind. Such a work stands alone and has an independent value.

Fact and Fiction in Holy Writ; or, *Book and World Wonders*. By Rev. J. HENDRICKSON MCCARTY, M.D., D.D., Author of *Two Thousand Miles Through the Heart of Mexico*, etc. 12mo, pp. 348. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, cloth, \$1.

Some books, without close logical arrangement or evident purpose, are nevertheless valuable as setting forth in a cursory way the consistency of the Scriptures and the merits of the Christian system. Dr. McCarty seems to have produced such a volume in the present instance. Confining his notice to the books of Nature and Scripture, "which God has written for our instruction," he has employed the wonders in the first department to justify the seemingly incredible statements of the written word. Within the limits that the analogical argument is of value the reader will find in such a comparison a satisfactory and even joyful confirmation of his faith. The vivid if discursive method which Dr. McCarty has employed in his collation of the marvels in nature and in human life also gives a fascinating quality to his book, and particularly adapts it to the uses of the miscellaneous reader.

PHILOSOPHY, SCIENCE, AND GENERAL LITERATURE.

The Spirit of Modern Philosophy. An Essay in the Form of Lectures. By JOSIAH ROYCE, Ph.D., Assistant Professor of Philosophy in Harvard University. 8vo, pp. 519. Boston: Houghton, Mifflin & Co. Price, cloth, \$2.50.

Though philosophy is treated in this book in its truest sense the author aims to give it a practical value, which is a commendation that works on abstract subjects do not usually possess. Within the limits of his purpose he is sufficiently speculative and technical; but at the same time he invests the Kant philology, the doctrines of the romantic school, and the moral order of idealism with a reverential charm by its application to human life. In his discussion of thinkers and problems he portrays Spinoza, Kant, Fichte, Hegel, and Schopenhauer, evolving their differences and their specialties; but it is difficult to determine whether he is more skillful in portraying character than in enouncing doctrine, so carefully wrought out is the work. We feel relieved when he advances from Spinoza to Kant, but we also feel that too much is attributed to Kant, who, though he settled some things, involved fundamental religious notions in doubt and proposed a theory of knowledge that has strengthened agnosticism in its warfare against Christianity. In his treatment of the rise of evolution, in which Mr. Spencer appropriately figures, the author follows a natural order, regarding it as the outcome of all that preceded it. While the first part of this work is interesting and instructive we find in the second part, in which suggestions of doctrine are the subjects of study, the evidence of a genuine philosophical sense and of fine literary taste in the author. In the first part he goes over familiar ground and deals with facts; in the second part he is reflective, original, and independent. In the one he flies near the ground, in the other he soars skyward. It is not his application of evolution to nature that is all-absorbing, but the conception of nature in its paradoxical relations; and so his study of the inner world would be barren of results if he had not advanced an interpretation of its meaning. He also rises to the demand involved in the problem of physical law and freedom, and surveys the influence of optimism and pessimism as doctrines with a masterly hand. The book commences well, though the modesty of the author almost depreciates it, and grows in interest with every succeeding chapter, reflecting in its total teachings, as well as any book lately written, the spirit of modern philosophy.

The Divine Comedy of Dante Alighieri. I. Hell. Translated by CHARLES ELIOT NORTON. 12mo, pp. 193. New York: Houghton, Mifflin & Co. Price, cloth, \$1.25.

The great poems of the world which were originally composed in a foreign tongue will never lack for translators and commentators. In a sense the work of such scholars is necessary, since the hidden beauties in the original versification are thereby disclosed or new shades of teaching brought forth. The sublimities of the *Iliad*, the *Æneid*, and *Faust* have thus been discovered to the English student or are yet to be revealed.

Similar to these instances is the case of the *Divine Comedy*, whose rank is indisputed in poetic literature. The present English version by Mr. Norton does not, as a consequence, enter a field which is free from competition. Already many translations, particularly in verse, have been issued, whose merits are neither inconsiderable nor obscure. The excellence of the present version lies, however, in its prose form. Although Dr. John Carlyle, Mr. Dugdale, and Mr. Butler have previously issued prose translations of portions or the whole of the *Divine Comedy*, there would still seem to be room for Mr. Norton's work, with the excellences which he believes himself to have incorporated therein. As to the method of translation observed, he seems on the one hand to have sought for literalness and on the other to have avoided that undue regard for words and phrases which is servility. As to the allegorical character of the poem, his prose translation is surely helpful in bringing into prominence its deeply hidden teachings on the destinies of human life. We are furthermore impressed in Mr. Norton's version with the prime peculiarity of Dante in the reality of his characters. So do some of the great personages of history move again upon the stage in continued and conscious personality. The *Divine Comedy* should, in a word, have new readers as a consequence of this late translation and its accompanying volumes.

The New York Obelisk. Cleopatra's Needle, with a Preliminary Sketch of the History, Erection, Uses, and Signification of Obelisks. By CHARLES E. MOLDENKE, Ph.D. 8vo, pp. 202. New York: Anson D. F. Randolph & Co. Price, cloth, \$2.

The study of Egyptian obelisks carries one into ancient history, and reveals a civilization that had elements of strength and some of the virtues that have adorned all the ages. They introduce us to the hieroglyphic writing, the civil, military, and religious customs of the people, and the literary aspirations of a small class of men who, in their measure, were statesmen, scientists, and artists. The author has mastered his subject, which, with its difficulties, was larger than the size of his book would indicate. He first attempts to furnish a brief history of the obelisks that have been transported to European countries and of those that remain in Egypt, giving their forms, name, dimensions, and material, and, withal, interpreting their uses. Of great interest to American readers is the account of the removal of Cleopatra's Needle to New York, with its inscriptions and interpretations. The hieroglyphs are translated and Egyptian customs reproduced. In many respects it is a book of science, language, religion, and history combined, with no omission of details, but with a complete representation of the great "wonder" as it stands in the New World.

Studies in the Wagnerian Drama. By HENRY EDWARD KREHBIEL. 12mo, pp. 198. New York: Harper & Brothers.

Of the modern great composers Wagner especially needs an interpreter. His frequent defiance of the long-established musical standards, his re-

markable originalities, his constant solecisms in composition, have heretofore been so many sufficient reasons for the voice of criticism. As in the case of other great geniuses who have suffered reproach from their age, it remains for the following generation to give Wagner his full meed of honor. Such is surely the intent of Mr. Krehbiel's volume, and we are indebted to him at the outset for his definition of Wagner's specific purpose. To say that he did not aim to reform "music in general," but merely the opera, is to so elucidate the work of the unique composer as to clear away many grounds for misconception. It is in a specific sense that Wagner's phrase, "the art-work of the future," consequently has its application. Following this initial and necessary explanation, Mr. Krehbiel has traced the mythological and legendary basis of Wagner's works, analyzed his portrayal of the human passions, and prosecuted the discussion of his technique with a fullness that is equal to its general readableness. The novice in musical affairs may thus come to an intelligent understanding of Wagner's great works, like "The Nibelung's Ring" and "Parsifal," and may realize the composer's rank among great musicians. It would not be expected that Mr. Krehbiel, with his great reputation for musical criticism, would consent to send forth an indifferent book upon the present subject. Honesty of purpose and breadth of view join with his reverence for the composer, and furnish a volume of much merit as the result.

A Homeric Dictionary. For Schools and Colleges. Based upon the German of Dr. GEORGE AUTENREITH. Translated by ROBERT P. KEEP. Revised by ISAAC FLAGG. 12mo, pp. 297. New York: Harper & Brothers. Price, cloth, \$1.10.

No more can Homer be read satisfactorily without a dictionary than Carlyle, Macaulay, or any great writer. Unlike others, however, a dictionary of his own words is a necessity to rapid reading and a clear understanding of what he has written. This great want is furnished in the small volume originally projected by a German scholar, but revised and improved by American linguists. It takes the place of the old bulky lexicons, which are for general use, and is so compact in its matter and so convenient in its arrangement as to quickly aid the student of Homer's writings. This book has been in use for fifteen years, and has stood the test of scholars in their various approaches to Grecian literature. In its present form it is most desirable, because it is intrinsically most valuable.

Selections from Lucian. Translated by EMILY JAMES SMITH. 12mo, pp. 287. New York: Harper & Brothers. Price, cloth, \$1.25.

Various opinions and criticisms have been expressed from time to time as to the literary merit of Lucian, and especially as to his attitude toward Christianity. He lived when the Roman empire produced great men, but he was never regarded as being on a level with the most brilliant writers of his age, though he occupied a higher position than the average essayist. He was not a scientific thinker, and though he was an enormous reader he

did not assimilate perfectly what he read, nor display that profound scholarship that his opportunities afforded. He was a clever writer, discriminating in the choice of subjects, and fascinating in style. He certainly did not avow faith in Christianity, but he contributed to the popular respect it attained in his day. In the translations making up this book he is represented in his intellectual temperament and moral inclinations, the selections being admirably suited to reflect his idiosyncrasies and the literary tastes of the times. He carries us back into the old Roman period, but is none the less interesting because the chit-chat is philosophical and his inquiries are chiefly with reference to practical life. The book may be read with profit.

HISTORY, BIOGRAPHY, AND TOPOGRAPHY.

The Discovery of America. With Some Account of Ancient America and the Spanish Conquest. By JOHN FISKE. In two volumes. Vol. I, 12mo, pp. 516. Vol. II, 12mo, pp. 631. Boston: Houghton, Mifflin & Co. Price, cloth, \$2 per volume.

Of living American writers perhaps no one is so fully equipped for the discussion of the great subject of the discovery of the New World as the author of these splendid volumes from the press of Houghton, Mifflin & Company. He brought to his task no narrow or partisan views, nor was he swayed in his investigations by the prejudices of former writers; but on the contrary pursued an independent course, searching, comparing, and, so far as data were obtainable, comprehending all the various phases of the problem. This at first led him away from America and far into the past. He studied the prehistoric ages; he sifted the history of the barbarous peoples who inhabited Europe before civilization reformed them; he fixed his thought upon aboriginal America, finding in its institutions, laws, and customs the counterpart of the savage tribes of Europe, and a reflection of the social life of the old Roman empire; he hung old maps on the walls of his study and communed with old navigators long dead, ascertaining their plans, the extent of their knowledge, and the motives of geographical conquest. In this spirit of a broad and generous survey of the world's past, including many nations, many movements, and many men, he prosecuted the subject to a conclusion, furnishing a trustworthy, entertaining, and valuable history of the work of Columbus, and of the pioneers in commerce and international unity. In the first volume he elaborates ancient America, sketches pre-Columbian voyages, indicates the relations between Europe and Cathay, traces the search for the Indies by the Eastern route and then by the Western or Spanish route, culminating in the stupendous discovery of America by Columbus. In the second volume he portrays voyages to America, discusses the naming of the continent, describes the conquest of Mexico and Peru, and sums up the vast enterprises in this hemisphere during the last two centuries in a section marvelous for compactness of substance, virility of expression, and captivating power of its conclusions.

Though many writers have essayed this task, no one eclipses Professor Fiske; though many volumes have appeared covering portions of this field, few may be compared with these—full enough to satisfy the closest student, reliable enough to be accepted as the chief authority.

The English Constitution. By EMILE BOUTNEY. Translated by ISABEL M. EADEN. With an Introduction by Sir FREDERICK POLLOCK, Bart., M.A., Professor of Jurisprudence, Oxford. 12mo, pp. 212. New York: Macmillan & Co. Price, cloth, \$1.75.

Professor Pollock pronounces in favor of this work because it clearly presents the development of the social and economic forces in English society which finally required and secured the solid parliamentary system of English government that is, in some respects, a model, and the wonder of mankind. This, however, is not the view-point of the French author, nor the chief feature of his interesting volume. He takes issue with Professor Freeman, Gneist, and others, who hold that the English Constitution, so-called, is but the development of primitive Anglo-Saxon elements, which the epoch of the eleventh century invigorated rather than modified or extinguished. According to this view English society is an evolution from primitive tendencies, and is purely ethnical in its sources. On the other hand, Boutney holds that the year 1066 marks a break with antecedent conditions, and inaugurates a new political idea; that under the Tudors political institutions, with their political principles, took shape and constituted the factors of government; and that the subsequent political evolution was historical and not ethnical. On this basis, in the author's opinion, the whole structure of parliamentary government rests, and he carries on his investigations in accordance with it. The differences between Freeman and Boutney are transparent, but neither view excludes the other. Later in the study of history a writer may appear who will combine the historical and ethnical bases, showing that taken together both writers are right, but taken separately each is weakened by limitations. Boutney's theory of the origin of the political institutions of England seems to be supported by the progressive character of events and epochs from the eleventh century, including the establishment of the peerage, the decay of the feudal system, the fall of the Romish Church, the aggressions of the yeomen, the powers of the landed gentry, the rule of the oligarchy, and the completion of the parliamentary system. The author does not write as a theorist but as a student of history, and gains the reader by his method. The book is superior in literary style, in the treatment of its subject, in the catholic spirit of interpretation, and in its power to excite to further investigation.

Julius Caesar and the Foundation of the Roman Imperial System. By WARDE FOWLER, M.A., Sub-rector of Lincoln College, Oxford. 12mo, pp. 389. New York: G. P. Putnam's Sons. Price, cloth, \$1.50.

Some men grow greater with the centuries. Their agency in the furtherance of jurisprudence, government, and civilization has been so important.

as to relate them not only to all contemporaneous life but to every subsequent century and nationality. Their lives, like that of Cæsar, are consequently a perpetual study, yielding beneficial lessons to each successive generation. It must not be thought that Mr. Fowler, in the case of the illustrious Roman, has enjoyed the advantage of newly discovered historic data. Since the written words of any biographical subject are, however, of presumable value, as unfolding his hidden motives of conduct and as illustrating the circumstances of his times, the author's resort to "Cæsar's own writings" is particularly fortunate. With these personal documents as the basis of his treatment Mr. Fowler repeats the oft-told yet always fascinating story of Cæsar's career. As a youth of promise, as questor, pontifex maximus, pretor, and consul, as invader of Germany and Britain, Spain and Africa, and as dictator for life, he passes before us in the majesty of one of the world's greatest spirits, born for domination. We must be grateful for such an unfolding of Cæsar's personal character as accompanies the review of the concrete events in his life, discovering to us such qualities as his imperious will, his alertness to seize opportunities, his subordination of men, and his mastery of unfavorable circumstances. To show the relation of Cæsar to subsequent European history is the author's ultimate purpose, which must be borne in mind for a correct understanding of the volume, and, remembering this, "the history of the civilized world" becomes the subject of the reader's study. Mr. Fowler has written a life of Cæsar which differs from that, for instance, of Froude; he has, nevertheless, given a personal interpretation to the greatest epoch of Roman history, and has added an important volume to the series on the "Heroes of the Nations."

Letters of Samuel Johnson, LL.D. Collected and Edited by GEORGE BIRKBECK HILL, D.C.L., Pembroke College, Oxford, Editor of *Boswell's Life of Johnson*. In Two Volumes. Vol. I, October 30, 1731–December 21, 1776. 8vo, pp. 423. Vol. II, January 15, 1777–December 18, 1784. 8vo, pp. 476. New York: Harper & Brothers. Price, cloth, uncut edges and gilt tops, \$7.50.

Epistolary literature is not always entertaining or profitable. The incorporation of personalities and localisms which do not interest contemporaries, and with which succeeding generations are even less concerned, makes too many printed letters unattractive. The disclosure of private affairs to the public gaze in these publications seems also rude and repelling; the often narrow views of life expressed are misleading; and the frequent habit of moralization discoverable in these communications is depressing. Yet there are notable exceptions to this rule on the part of divines, authors, warriors, statesmen, and reformers, which have immeasurably enriched the fund of biographic and historic literature, and which will always rejoice the heart of scholars. It also goes without discussion that the present correspondence of Dr. Johnson must be included in this exceptional list. That he was an unwilling correspondent adds to rather than detracts from the value of his letters. Epistles did not fall from his pen on every casual occasion and addressed to every chance

acquaintance. Of his disrelish for this class of composition we find him saying to Dr. Taylor in 1756: "I know not how it happens, but I fancy that I write letters with more difficulty than some other people who write nothing but letters; at least I find myself very unwilling to take up a pen only to tell my friends that I am well; and indeed I never did exchange letters regularly but with dear Miss Boothby." Of similar sentiment, also, were his later words to Boswell: "I love to see my friends, to hear from them, to talk to them, and to talk of them; but it is not without a considerable effort of resolution that I prevail upon myself to write." Such an unwilling and relatively infrequent correspondence perhaps discovers more thoroughly the real man with his weaknesses and strength. To even casual readers of the present volumes he seems far from a shadowy character of history. In his disposition to play the rôle of an oracle, his brusqueness of manner, his oddities and boorishness of habit, his sometimes cynical utterances, and his repelling physical appearance, the world has never known but one Dr. Johnson; and very vividly does the strange figure of the great *litterateur*, critic, and philosopher stand out in these pages of his correspondence. Were no other result accomplished than this new emphasis upon the personality of the great English celebrity the work of Dr. Hill in the present compilation must be reckoned a success.

But the volumes are also valuable as throwing light upon the times in which Dr. Johnson lived. All that the earlier part of the eighteenth century was, in its literary impulses and inspirations, its London society, its social and political ambitions, the historic student has already learned. But the importance of this pregnant period, as viewed from almost every stand-point, receives fresh enforcement from the sidelights which these Johnsonian letters throw upon their times.

It must not be overlooked, besides, that various letters of Dr. Johnson heretofore unpublished now contribute more or less information concerning the man and his times. Dr. Hill informs us in his preface that as the result of his assiduous search at least twenty-three of the one hundred and eight letters written to Mr. Taylor are here published which have probably never been in print before. In his eager search for letters the compiler has examined hundreds of auctioneers' catalogues, in the Bodleian, with laborious care. As a consequence of all this, it is possible that so complete a collection of Johnsonian correspondence has never before been edited. In their study the reader will rejoice that some great men, as well as many small ones, have left an epistolary literature as a legacy to the world.

Viscount Palmerston, K.G. By the MARQUIS OF LORNE, K.T. 12mo, pp. 240. New York: Harper & Brothers. Price, cloth, \$1.

The private life of many leaders in Church or State is obscured by their public services; and in their biographies it is reckoned more important to recount their official successes than to tell the story of their personal virtues and domestic habits. One will thus fail to find in the present work any

large sketch of Viscount Palmerston as a man. With such brief notice of his boyhood, education, and eighty years of life as is necessary to the continuity of the biography the author has chosen rather to write of Viscount Palmerston in such official relations as secretary of war at the early age of twenty-five, foreign minister, and prime minister of the crown. Having had access to many of the private documents of Viscount Palmerston the Marquis of Lorne has enjoyed an exceptional opportunity for portraying the varying phases of English politics throughout the present century. Whoever wishes to study such affairs in detail, from the standpoint of a chief participant therein, and a director of many important public acts, will do well to consult these published papers of the great prime minister.

The Boy Travelers in Northern Europe. Adventures of Two Youths in a Journey through Holland, Germany, Denmark, Norway, and Sweden, with visits to Heligoland and the Land of the Midnight Sun. By THOMAS W. KNOX, Author of *The Boy Travelers in the Far East*, etc. 8vo, pp. 531. New York: Harper & Brothers. Price, cloth, \$3.

Under the guise of an interesting story, wherein the two lads of previous volumes are still the principal characters, Mr. Knox continues his descriptions of European countries. Although he will claim no particular originality for the method which he follows there are perhaps few better instances of this order of treatment than the series he has issued. Both narrative and history are therein so happily blended that the purposes of entertainment and instruction are alike subserved, and the supreme purpose of the author thus secured. In the present volume the same carefulness of treatment is seen as in previous numbers of the series. We are impressed by the representation of Mr. Knox that he has constantly aimed to secure "historical and geographical accuracy," and with this carefulness in mind are particularly attracted by the descriptions of topography, scenery, customs, and commercial habits which are interspersed with the ordinary tourist's experiences. Heligoland, Sweden, and Norway are the noteworthy lands visited by the "boy travelers" in the present instance. We particularly commend the volume to youthful readers.

A Winter in India and Malaysia Among the Methodist Missions. By Rev. M. V. B. Knox, Ph.D., D.D. With an Introduction by Bishop JOHN F. HURST, D.D., LL.D. 12mo, pp. 306. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, cloth, \$1.20.

Were this volume only the record of a casual tourist's experiences in the Orient it would yet have its place among current books of travel. Dr. Knox has journeyed with open eyes among the wonders of the East, and with a scholar's skill has recorded that which is most entertaining and important. When it is remembered, besides, that his journey was made with Christian purpose, and that his book has been written in the interest of missions, his publication takes on a new importance. From Bombay to the Himalayas, and throughout Malaysia, he sets forth with perspicuity the status and the promise of Methodist missionary work, intermixed

with important topographical, climatic, and social statistics. The reader will find in the work a bird's-eye view of Indian life so clear that little is lacking for ordinary use. The book should be gratefully received by all friends of missionary work.

Robert Carter: His Life and Work. 1807-1889. 12mo, pp. 250. New York: A. D. F. Randolph & Co.

The biographies of good men are rich in lessons of instruction and encouragement to those who would do well. No one can read the life of Robert Carter without feeling the inspiration of his noble career. Of humble Scottish birth, the ample scholarship and the business position which he attained are a pledge of what may be accomplished through unflagging industry. His usefulness in society, his Christian stalwartness, and his rare consecration to the many interests of the Church are additional features of this biography which inspire the reader. The simplicity of the narrative, as if in keeping with the freedom of Mr. Carter's life from show and pretense, is one of its charms. As an incentive to honest and earnest living the book is a gem among recent biographies.

MISCELLANEOUS.

The Preacher and His Models. The Yale Lectures on Preaching, 1891. By the Rev. JAMES STALKER, D.D., Author of *Imago Christi*, etc. 12mo, pp. 284. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, cloth, \$1.50.

The sublime nature of the ministerial office gives appropriateness to the rapidly growing literature upon pulpit and pastoral methods. As a result of the establishment of lecture courses in our theological seminaries under the conduct of the great preachers of the times this literature is particularly increasing. The Lyman Beecher course at Yale has hitherto been unusually prominent in the employment of such great divines as Bishop Simpson, Dr. John Hall, Phillips Brooks, and Dr. Dale, and in the subsequent publication of their addresses; to which series of instructions is now added the nine lectures of James Stalker, D.D., of Glasgow, Scotland, delivered in 1891. Although it has not been possible for the speaker to avoid the ground already traversed by his predecessors, he has, nevertheless, so put the stamp of his personality upon his addresses as to give them worth and charm. Whether he speaks of the methods of pulpit preparation, the value of pastoral work, or the necessity of personal goodness on the part of the Christian minister, his words have the quality of mature wisdom. It is interesting to notice that five of the nine lectures herein included were redelivered on the Merrick Foundation, at the Ohio Wesleyan University. None who are in the beginning of the Christian ministry can make a mistake in reading such counsels as Dr. Stalker has given.

The Financial History of Massachusetts. From the Organization of the Massachusetts Bay Company to the American Revolution. By CHARLES H. J. DOUGLAS, Ph.D., Seligman Fellow in Political Science, Columbia College.

This paper treats of the status of Massachusetts under the British crown, involving an inquiry into its early history, with details pertaining to taxation, currency, the lottery, and official position that is valuable in itself, and will instruct the future historian of the period. It is a preliminary paper, preceding the author's promised studies of the financial history of New England from the earliest settlement to the present time.

Lyrics. By CORA FABBRI. 12mo, pp. 162. New York: Harper & Brothers. Price, cloth, \$1.50.

Genuine poetry, like nature's flowers, has the merit of a perpetual fascination. These "Lyrics" minister to the poetic instinct in the human breast, and must partake of the spirit of true lyrical composition. They were born of chastened imagination, a refined culture, and the pathetic sentiment. No one is without charm, and many hold the reader under the spell of an enchantment. Few trail to any length; and the shortest embodies an idea. It is not a book of fancies, or rhapsodies, or mechanical sonnets, but it contains the flower of pure, tender, human thought, the fragrance of which is inbreathed, while its words win the mind and suggest flights into an ideal world.

Ruth the Gleaner and Esther the Queen. By WILLIAM M. TAYLOR, D.D., LL.D., Pastor of Broadway Tabernacle, New York, Author of *David, King of Israel*, etc. 12mo, pp. 269. New York: Harper & Brothers. Price, cloth, \$1.50.

For Christian readers a particular charm will ever surround the stories of Ruth and Esther among Old Testament heroines. Their graces of character, no less than their relation to later Jewish history, give a particular interest to the study of their experiences. The juxtaposition of their stories is here made by Dr. Taylor on the ground of a "certain link of association between them, inasmuch as the Book of Ruth describes the experiences of a Gentile widow in the midst of Jewish surroundings, and the Book of Esther describes those of a Jewish orphan in a Gentile city." Like the previous volumes of the author, in the series on Bible biographies, the present book is well made. To the fullest information that careful scholarship may gather upon the times of Ruth and Esther is added a spirituality of treatment and a skill in drawing practical lessons on Christian service which make for the benefit of the reader.

Christian Thought in Architecture. By BARR FERREE. A Paper Read before the American Society of Church History at the Fourth Annual Meeting, Washington, December 30, 1891.

The author's aim is to show that religious ideas influenced Christian architecture, temples, tombs, dwellings, and public monuments. He is too brief to be specific, but his generalizations are comprehensive, and the paper is worthy of the preservation it has in its present form.

Studies in Bible and Church History and Doctrines. Prepared for the use of Epworth Leagues. By Rev. L. F. YOUNG, of the Cincinnati Annual Conference of the Methodist Episcopal Church. With an Introduction by Rev. J. F. MARLAY, D.D. 16mo, pp. 96. Printed for the author by the Western Methodist Book Concern, Cincinnati. Price, cloth, 40 cents.

In its primary purpose to increase the love of the membership of the Epworth League for the word of God this hand-book is to be commended. Its catechetical form covers a wide range of topics; it is also thoughtfully arranged.

Prayer: Its Nature, Conditions, and Effects. By C. A. VAN ANDA, D.D. 16mo, pp. 137. Cincinnati: Cranston & Stowe. New York: Hunt & Eaton. Price, cloth, 45 cents.

The small size of this publication does not measure its worth as a treatise on Christian petition. In spirit it is devout, yet sufficiently philosophical. In scope it so covers the whole ground of the necessity, the conditions, and the effectiveness of prayer as to leave little unsaid. As a hand-book on the general subject its effect must be stimulating to Christian faith.

How to Mark Your Bible. By Mrs. STEPHEN MENZIES. Prefatory Note by D. L. MOODY. 12mo, pp. 175. New York: Fleming H. Revel Company. Price, cloth, 75 cents.

The custom of Bible-marking, if sometimes faulty in execution, is in the main commendable from the spirit which prompts the practice. Thereby, we cannot doubt, a broader knowledge of the Scriptures is gained by the ordinary reader, and Christian living favorably influenced. As to the methods of Bible-marking in vogue much probably depends upon the individual reader. Yet the present suggestions of Mrs. Menzies are not to be overlooked. She has evidently been a careful student of the word, and in her practice of "Railways," marginal references and notes, gives useful suggestions to those who have not already adopted a personal and more satisfactory method.

Aleph the Chaldean; or, The Messiah as Seen from Alexandria. By E. F. BURR, D.D., LL.D., Author of *Ecce Calum, Pater Mundi*, etc. 12mo, pp. 413. New York: Wilbur F. Ketcham. Price, cloth, \$1.75.

The reader will find this an historical romance. The young Aleph is at the forefront among the characters of the story; Alexandria in Egypt is the scene; Christ, the Messiah, is the object of search. Dr. Burr has written with his accustomed vigor and intelligence. There is much in his romance to commend it to the student of the Messianic times.

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